

MAR 25 1983

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.,
and Lewiston, N.Y. — see page 2.

Calvinist Contact

38th year of
publication,
No. 1874
March 25, 1983

Revenue Canada bends a little on interest charges

TORONTO, Ont. (CPJ) - Citizens for Public Justice and its tax counsel, Richard Fitzsimmons, have convinced Revenue Canada that most of the people who joined Lyle McBurney's appeal are entitled to refunds of the interest charged during re-assessments after the Government disallowed their contributions to alternative and independent schools. CPJ insisted that Revenue Canada refund the interest in light of a recent Federal Court of Appeal decision involving *Rath versus the Queen*. The Court declared unlawful Revenue Canada's previous practice of charging interest on a refund of income tax previously paid but subsequently reclaimed under a re-assessment.

Almost all of the persons who filed Notices of Objection or Appeal had paid "source deductions" greater than the tax they reported as payable in their tax returns. Hence they received refunds when their returns were initially assessed. However, later they were charged interest on these refunds when their returns were re-assessed because Revenue Canada suddenly decided to disallow the "secular" portion of their contributions to alternative and independent schools. Relying on the *Rath* decision, CPJ asked Revenue Canada to refund these interest charges. Revenue Canada has finally agreed to do so.

In response to repeated telephone calls and a demand letter delivered by courier to Revenue Canada on March 4, Revenue Canada has confirmed that the following action is being taken:



What are these people looking at?

Hands poised on a push button, shopkeepers and wholesalers keep their eyes on the Dutch Clock in Burnaby, B.C., hoping to

snap up a good deal in daffodils, mums, or tulips. For a report on this early morning ritual, see page 11.

- 1) the files of all objectors are being reviewed immediately in order to determine the extent to which each person is entitled to an interest credit;
- 2) for those individuals for whom Revenue Canada's computer data bank has sufficient information, interest credits will be processed within the next week or two, with cheques being mailed as soon as the credits are processed; and
- 3) where the information on the data bank is insufficient, objectors' files will be requisitioned from storage, the

interest credits will be processed by hand and cheques will be mailed as soon as possible, possibly within a month but perhaps a week or two longer.

Unfortunately, taxpayers who did not join the McBurney appeal to the Federal Court are *not* included in the above agreement with Revenue Canada. Nevertheless, they may also be able to obtain an interest refund. However, they should write directly and immediately to their District Tax Office, mention their account number (shown on the

re-assessment notice), and state that Revenue Canada should not penalize them with interest charges for the mistakes made by its officials when they decided that only the so-called "religious" portion of contributions to alternative and independent schools is allowable as a charitable donation for income tax purposes. A sample copy of the letter that has been used by others is available from CPJ. Reference should be made to the Federal Court of Appeal decision in *Rath vs. The Queen*, 82 DTC 6175.

Edmonton panelists tackle darker side of being Reformed

Wally van de Kleut
C.C. staff

EDMONTON — A recent colloquium at The King's College took many by surprise. Somewhat inappropriately entitled, "What it is to be Reformed," the colloquium, or public forum, drew upwards of 75 King's students, professors and community members.

Russell R. Savage, professor of philosophy at King's, began the forum by firmly stating his appreciation for various Reformed emphases. However, the positive side of 'Reformedness' was not his quest.

Savage sought instead to historically analyze why non-Reformed people have certain negative perceptions of the Reformed community, citing utility in his venture because of the non-denominational, yet Reformed, claims of the King's College.

The perception by others of rigidity and arrogance in the Reformed community is traceable, said Savage, to the rigorous clarity of John Calvin's mind and theology. Probably the clearest and most comprehensive theologian of the Reformation, Calvin was gifted with a clarity of mind which impressed itself on His followers, said Savage. The result was a certain arrogant clarity.

"The arrogance of the Reformed tradition lies in the belief that the Reformed tradition is unique in its insistence that God is the Lord of all of life," said Savage in response to a question.

"In addition, Reformed people are loathe to admit the possibility of corporate sin in the Reformed tradition and in its institutions."

Savage pointed to the uncompromising arrogance of later Reformed people like Warfield, who was quoted as saying

that "Calvinism is purer and more developed than other theisms."

Kuyper, who in his Stone Lectures said, "In Calvinism my heart has found rest," was praised for his reviving of "Christianity as a life system" within the secular mold of the Enlightenment.

Kuyper stressed a society of plurality within the state, where no sphere, or area of life, has dominion over another.

Yet, said Savage, hidden in Kuyper's agenda was the belief that other Christians need the Reformed perspective, certainly an arrogant tendency.

German Reformed Churches, east and west, agree on nuclear disarmament

GENEVA, Switzerland (RES) — In 1982 the Executive Committee of the Reformierte Bund (Reformed Alliance) of West Germany published a declaration on "The Confession of Jesus Christ and the Church's Responsibility for Peace" (see RES NE 12/7/82). It stated that "the confession of our faith is irreconcilable with the acceptance or even the toleration of a 'security system' which is obtained at the expense of the earth's hungry and poor and at the price of their death." The Reformierte Bund took the unprecedented claim that the question of peace is put to us "from the very centre of the Gospel," a *status confessionis*, a question of loyalty to or rejection of the Gospel.

It has been reported in Reformed Press Service that the Reformierte Generalkonvent (Reformed General Association) of East Germany has endorsed the statement of the Reformierte Bund of West Germany: "Now, when more than ever before, the

nuclear war threatens to become not just a possibility but even a probability, we acknowledge that the question of peace is a question of our confession of faith. For us it means the existence of a *status confessionis*. It lifts the question of peace to a new level of obligatoriness in our congregations, churches and church unions... It is our conviction that we are not permitted to refuse this service, this obligation to be clear and committed to the question of peace as it confronts us today."

The East German church explained that this affirmation does not signify excommunication and the threat of division but that it is rather an invitation to faith and a summons to the mandatory step of confession.

The divided Germany, East and West, has the greatest concentration in the world of nuclear war - heads already in place. The current debate is whether the number in West Germany will be increased, likely calling forth a similar increase in East Germany.

In this issue:

The woman at home p. 10
Dutch clock auction p. 11

Flower power in Victoria

Did you know that the flower count in private gardens in Victoria, B.C. stood at 23 million on February 27 of this year? One flower for every Canadian. Who says Canada is a cold land?

Viewpoint

Presbyterians get together; why can't we?

Two Presbyterian denominations which "broke up" during the Civil War have finally gotten back together again. This is the fifth effort at reunion since 1861.

The United Presbyterian Church in the U.S.A. (UPCUSA) and the Presbyterian Church in the United States (PCUS) have attempted reunion in 1894, 1904, 1917 and 1954. Those attempts failed because the move lacked support at the congregational level.

But last month the presbyteries (classes) of both churches voted overwhelmingly to approve the Plan of Union. Three-fourths of the PCUS presbyteries (45 of 60) and two-thirds of those in the UPC (101 of 151) had to ratify the reunion.

The general assembly (synod) of each denomination will meet in June in Atlanta where the single, reunited church will be formed — The Presbyterian Church (U.S.A.). The newly formed denomination will become the fourth largest Protestant denomination in the country.

Even though the PCUS is more than a century old, the UPCUSA (as the name implies) has undergone the process of union before. The United Presbyterian Church was formed in 1958 through the merger of the United Presbyterian Church of North America and the Presbyterian Church in the U.S.A. UPCUSA has a total membership in excess of 2.5 million. Combined with the PCUS, it will



Keith Knight

Editorial

have a total membership of about 3.5 million when the reunion takes place in June.

Major issues facing the two denominations in considering the reunion centred on ordination questions, confessional documents, work of the General Assembly Council, racial ethnic representation, church property, freedom of conscience, the role of women and ecumenical relationships.

It is interesting that the Joint Committee on Presbyterian Union set forth four essential reasons for the reunion:

As an act of faith: it conforms to the will of God and the reconciling love of Jesus Christ; and it eliminates competition as they seek new members and establish new churches.

As an act of reconciliation: it heals a breach that has divided the Presbyterian family for more than a century; it creates a Church more diverse and inclusive than either has been in their separateness.

As an act of witness: it declares to the nation and to the world that God does have the power to effect change and to heal long-standing differences.

As an act of stewardship: it recognizes that the individual denominations can no longer afford the expense of the overlapping system of courts and agencies.

In the words of that joint committee, the reunion will create "a renewed Church that will be a vital and obedient instrument of Christ's presence in the world and of his mission in the world today."

The untiring efforts of both denominations over the past century to effect union is to be applauded. I know of no other instance where two churches devoted so much energy for such a long time for the sake of becoming one less fragment of Christ's Church.

There is a lesson for us as Reformed "Heidelberg" churches, a lesson which teaches us to look at what unites us rather than what divides us. There is no public desire, let alone commitment, to unite as Reformed denominations. On the contrary there are continuing efforts to fragment the Reformed family even further.

"The Church's one foundation is Jesus Christ, her Lord." Upon that solid foundation we have a host of bricks which collectively form Christianity. There are factions within all of our denominations which are intent on chipping away at those bricks. They are looking inwardly on their denomina-

tions with a critical eye rather than look outwardly with an ecumenical eye.

Why did the Presbyterian denominations unite? Did you catch one of those reasons earlier stated? "It heals a breach that has divided our Presbyterian family for more than a century."

We have our own wounds: Canadian Reformed, Christian Reformed, and RCA; each has some soul-mending to do with respect to each other.

Another reason for union: "It creates a church more diverse and inclusive than either has been." The Presbyterians see diversity as a strength. We see it as an impossibility. We create issues and then mould little denominations around them.

But there are glimmers of reconciliation on the horizon. The Christian Reformed Church and the Reformed Church in America have been courting each other ever since their divorce 125 years ago. The RCA seems more ready for a remarriage than the CRC does. The Christian Reformed Church would rather talk reunion with the Canadian Reformed Church or the Orthodox Presbyterian Church in the U.S.

It would be a beautiful declaration of faith if, like the Presbyterians, we could one day proclaim that God has healed long-standing differences between our Reformed denominations (whichever specific denominations they might be) and that we stand united as one in Christ.

A cardinal sin indeed!

It appears that some of the major newspapers in Toronto have taken offence at a few jokes which Cardinal Carter of Toronto told at the 19th annual Metro Toronto police communion breakfast. One of them was about a Jewish boy playing on the beach with his grandmother. On the boy's head was a yarmulke (a skull-cap).

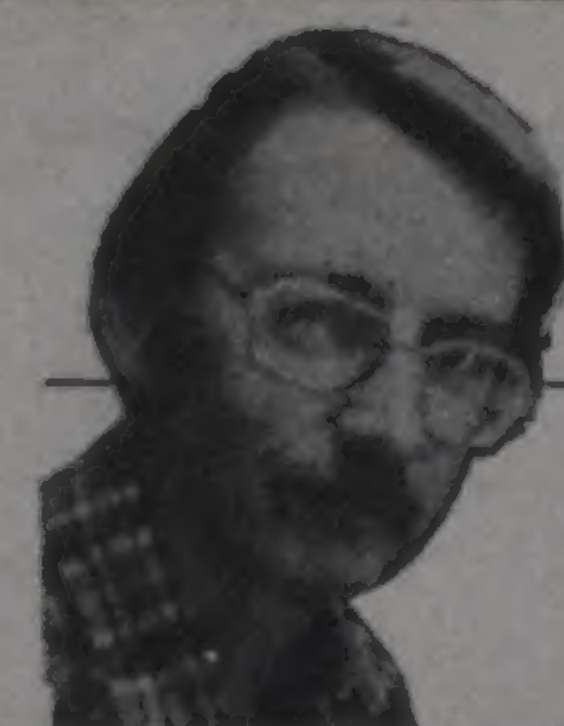
Suddenly, a wave swept him away.

The grandmother ran up to the water and prayed to God to bring back her grandchild and promised to be kosher and good every day of her life.

"Suddenly another wave hits and the boy drops in her hands. The woman looks at her grandson's hair which was all messed up, looks up and says, 'He had a hat.'"

According to editorials the next day this was a smear on the Jewish community and was based "on the stereotype of the greedy Jew."

Cardinal Carter replied the next day saying that a new low in journalism had been reached and that both he and the Jewish community had been insulted. "You are implying that my Jewish friends are lacking in a sense of humour or in intelligence," he wrote. "You are wrong on both counts. As to a sense of humour, it is the hallmark of mature communities and no one will persuade



Bert Witvoet

Sweet and Sour

me that the men and women of this group which I respect cannot endure a little good-natured fun."

To which we say, "Bravo."

It was C.S. Lewis who said that if we take ourselves too seriously we won't take God seriously anymore. Cardinal Carter was playing a tribute to all Jews by expecting that they would not take themselves too seriously.

It's a pity that the press of the day cannot tell the difference anymore between goodnatured fun and racist remarks. Our society is becoming less interesting as well as too fragile if we have to tiptoe around all minorities.

By the way, did you know that a Dutchman is the only person who can make a profit after buying a product from a Jew and selling it to a Scotsman?

Shame on you, Mr. Editor!

British Columbia forever

The Rockies form a real psychological barrier for people living in British Columbia. They had a hard time thinking that the absence of the rest of Canada makes their heart grow fonder.

Even Alberta is a part of the East, as far as they are concerned. Not that there are strong antipathies towards the other sections of Canada. You find more of that in Alberta than in B.C., I am told. But, even though many inhabitants of that Pacific province hail from Ontario, they soon turn their eyes to the mountains and get that feeling that this lush land of theirs intersected by rivers and hugged to the west by the ocean may just turn out to be an abiding place, and that they themselves are more than sojourners.

These are some of the impressions I gained while spending only a week in Vancouver and surrounding area.

The weather was nothing to write home about, which explains why my family got no postcard. The moss overgrowing roofs and trees testify to the fact that precipitation was not limited to the time of my visit.

But the environment is surely breathtaking. A social worker for the Anglican church who had previously spent some work time in Toronto and Winnipeg is

alleged to have said that nature in B.C. provides a surrogate spiritual experience for many and that it offers the churches some stiff competition. One CRC pastor seemed to echo that opinion when he complained that few people show up for the second service but take to their boats and trailers.

A teacher I met at the teachers' workshop in Abbotsford added a little different slant to that kind of observation. According to him most Reformed people hate nature. They don't seek out the mountains on foot or explore the river by canoe, he complained. They make sure that their camping spot as much as possible resembles their little domicile on subdivision street number 7. Radio and television follow them all the days of their vacation and they dwell in temperature controlled campers for ever.

Ah yes, I met very few rugged, forest-imbibing individuals in my brief sojourn. One has to go further north for that, I suppose.

So many impressions and so many suggestions, it will take a while for everything to sort itself out in my thinking.

Some of it will come out in my writing, no doubt.

Calvinist Contact

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Advertising
Display advertising deadline is Wednesday noon of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions
\$20.00 for one year and \$36.00 for two years. Overseas by Airmail \$65.00. Surface mail \$28.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON.
Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. Mail: Calvinist Contact (USPS 516-090), published weekly except for the 13th and 27th of August and the last

issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

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Letters

EDITORIAL POLICY: Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Anonymous letters will not be published but names may be withheld upon request.

Editor subtly misleads readers

In the February 18 issue of Calvinist Contact Bert Witvoet writes under the rubric "Viewpoint" an article entitled: "Is history repeating itself?" He quotes from "De Standaard" a paragraph that points out how evangelical Christians were duped by Hitler. They saw Hitler as a champion of freedom, as a saviour from many social ills, and above all as the man who would "stop the threatening flood of communism."

"This is a sobering paragraph," writes Witvoet. "To think that evangelical Christians looked upon Hitler as a saviour who would rescue them from the evil of communism. As if Beelzebub will drive out Beelzebub."

Note especially that last line: As if Beelzebub, namely Hitler, will drive out Beelzebub, namely communism. I say to that: Right on, Bert! Let no one think that Hitler,

the God-defying dictator from the right, would ever in essence attack the God-defying revolutionaries from the left. The reason for that is obvious: both defy the Lord and His Word. Beelzebub does not drive out Beelzebub.

But how does the rest of the article follow? Has Beelzebub - that is communism - become less than demonic? Those who would think so have, I am afraid, allowed themselves to be deceived by the wolf in sheep's clothing. Beelzebub loves to parade as an angel of light. But let us not forget, the communism feared by the German Christians is as much to be feared today as it was in the days of Hitler. Only, we must not look to a Hitler for deliverance. Deliverance is with the Lord, and is to be found in the way of obedience to His Word.

But what does Witvoet say? "Sometimes we are so intent on

opposing communism today" - (can we ever be too intent on opposing Beelzebub?) - "that we are willing to overlook faults in those we hail as the saviours of the West." The effect of that sentence is twofold. On the one hand, the reader is subtly led to think that communism is not quite so evil as may have been thought - as if Beelzebub is ever anything less than evil! On the other hand, the "faults" of leaders such as Ronald Reagan are really to be seen as more than faults. They really are to be seen as alike to the evils perpetrated by Hitler, (the disclaimer: "Reagan is no Hitler" notwithstanding).

Reagan's "faults" and Hitler's National Socialism are placed on one and the same line by Witvoet because he finds that both are disciples of the gospel of social Darwinism. Now, whether free enterprise is born of - social

Darwinism I will leave to the experts in economics to debate. (I would venture the guess that it antedates it by hundreds, if not thousands of years!) But I believe it is erroneous - if not deceptive - to place the "faults" of someone relative to an economic order - (does Biblical stewardship necessarily exclude any and all forms of free enterprise?) - on the same line as Hitler's National Socialism and wind up soft pedalling the evils of communism.

No, Mr. Editor, I do not look to Ronald Reagan as our saviour in any sense of that term. I wholeheartedly confess Lord's Day 11 of the Heidelberg Catechism. But that does not mean that Reagan's concerns and actions may be castigated as an evil like unto communism. "Free enterprise," you say, "slays its millions." Do you mean like communism slays its millions? Free Enterprise is a way of doing business - which may have serious faults. Communism is a world and life view that has more

against it than some serious faults. It is a religion - in the deepest sense of that word - a religion that denies, defies the living God who has revealed Himself in His Word. That Ronald Reagan does not do.

Raymond J. Sikkema,
Hamilton, Ont.

A brief reply

It is difficult to believe the extent to which my editorial has been misunderstood. Please reread my editorial and it will clearly show that I do not minimize the evils of communism nor regard Ronald Reagan's faults "alike to the evils perpetrated by Hitler." I personally distinguish between "private enterprise" and "free enterprise." "Private enterprise" is a way of doing business (probably the best way); "free enterprise" is an individualistic way of doing business.

He who has eyes to read, let him read.

BW

For the sake of the record and reputations

Mr. Herbert Vissers' account of the Christian Labour Association's early history (Calvinist Contact, Feb. 25/83) omits the central issue that led to the unfortunate split in 1958.

At that time the CLAC had run into serious difficulties because of its constitutional reference to biblical principles. Some felt that reference should be deleted for the

sake of obtaining official recognition. Others were convinced that this was a matter of principle involving the fundamental rights of Canadian citizens. Eventually their stand was vindicated by a favourable decision of the Supreme Court of Ontario in 1963.

The court decision was a cause of deep gratitude and rejoicing at the time. A further reason for gratitude was that eventually old

wounds were healed and the two organizations were reunited a few years ago.

For the sake of the record and the reputations of those involved, we feel that the omission in Mr. Vissers' article should be brought to the attention of your readers.

Ed Vanderkloet,
Executive Secretary,
Christian Labour Association
of Canada

Don't ignore those who are closer

I found the feature article, "The Dutch contribute to growth in Presbyterian Church, (February 11, 1983) a bit puzzling. I realize that Calvinist Contact is a weekly primarily for a Dutch audience and, therefore, the news and views focus on items of interest to people of Dutch reformed persuasion. That is understandable.

What I don't understand is the interest in the Presbyterian Church of Canada. I realize that the Inter-church Relations Committee of the Council of Christian Reformed Churches in Canada has encouraged such contacts. Perhaps that is the motivating factor. However, I fail to understand why there seems to be little or no interest in the activities of the Canadian churches which are members of denominations with which the CRC already has ecclesiastical fellowship. I refer specifically to the churches formerly in the Reformed Presbyterian Church, Evangelical Synod, which after the merger which occurred at Calvin College last Spring, became part of the Presbyterian Church of America.

tic theology and presbyterian form of government.

The PCA has churches or mission works in Halifax and Sydney, Truro and St. John and Newcastle, Toronto and Kitchener, Winnipeg, Calgary and Edmonton, and Vancouver. And they may have begun more than that now. Of particular note is the fact that many of their Canadian pastors grew up in the Presbyterian Church of Canada, received their theological training at Westminster Seminary (Philadelphia) and then returned and served PCC charges in Canada. They then left that denomination and joined the PCA for theological reasons. Now we, their sister church, urge contact with the denomination they left and ignore the church they now serve as pastors and with whom we do have ecclesiastical fellowship already. I don't understand.

Even the explanatory background given on the RPCNA in the February 11 Calvinist Contact makes no mention of our mutual contact through NAPARC. Why

not? Are we ashamed of this association or merely ignorant? The information was clearly available in the Agenda for Synod 1982 when the issue of ecclesiastical fellowship was extensively covered.

If we are going to find out what the beliefs are of the Presbyterian Church of Canada, let's also strengthen our ties with those other presbyterian churches in Canada with which we already have an established relationship. Why don't we strive to make Calvinist Contact the contact nationally for all calvinistic churches of Canada?

H. Lloyd Burghart,
London, Ontario.
Formerly an elder in the
Reformed Presbyterian Church
of Kitchener, Ontario.

NAPARC stands for North American Presbyterian and Reformed Council, but your rendition captures the idea creatively. Ed.

Judy Cook right on!

Upon receiving C.C. (February 25) today, my wife and I were very pleased with the writing of Mrs. Judy Cook of Ancaster about the "Charismatic Movement." She went right to the point, and we agree with her fully in everything she wrote. She said it all. Praise the Lord.

Mr. and Mrs. Geert and Joan Van Bruggen,
Van Bruggen,
Brantford, Ont.

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Pastoral Pondering

A way out of homosexuality

Homosexuality is much discussed nowadays in various contexts. However, it is likely not enough for a person burdened or struggling with this matter to be told that the practice of it is a sin and a misdirection of sexuality. Where can that person receive help?

I personally am certainly no expert on this but suggest he or she write to a Christian organization that can give help!

Metanoia Ministries, P.O. Box 33039, Seattle, Washington 98133.

Perhaps you have friends who you know are wrestling with homosexuality. Pass the address along to them.

The joy and fulness that God offers is to be experienced only as we live within the loving patterns that he has created for us. God's laws are not miserable, restricting regulations that cut us out of the fun. They are God's loving guide for us so that by obedience to them within a saving relationship with him we may discover fulness and joy.

Sometimes (often?) it is necessary that we help one another to see God's Word in that way and then to help each other in concrete ways get on to the path of blessing. Let's just keep on doing that for each other (Galatians 6:2).

Pastor,
Bethel Chr. Ref. Church,
London, ON

A view from my window

The street the parsonage is on is a rather busy one. The school across from it is a beehive of activity, especially early in the morning, and during the late afternoon, with busses and cars coming and going among the din and laughter of children's voices.

The street also leads to the cemetery up the hill. Therefore, on a regular basis, I observe funeral processions going by; sometimes in the morning, other times during the afternoon and even on Sunday mornings. They are constant reminders of the brevity of life.

As I watch the funeral processions I always wonder about the deceased. Male or female? Young or old? Christian or non-Christian? It is especially the latter question that kind of nags at me. Was he or she a close neighbour? Did anyone ever talk to him or her about the Lord Jesus Christ? Could I have? Or is it possible, that my immediate neighbour could die without having heard from me except for an every-day chit-chat? How terrible it will be, should my neighbour in the day of judgment point the finger at me, saying that I never shared with him or her the salvation there is in my Lord and Saviour. There is such a thing as co-responsibility. Shall we talk to our neighbour once? Or have we already?

Rev. Wm. Suk,
Chr. Ref. Church, Orillia, ON

Appreciation for the CCRCC

The Council of Christian Reformed Churches in Canada has been in existence for a number of years. I have always felt very strongly about the need for such a council. Through this council we as Chr. Ref. churches have an official voice in the Canadian context. Even though we are one denomination in Canada and the U.S.A. there are matters which pertain to our nation in particular. In its early days, Rev. J. Van Harmelen, as stated clerk and treasurer, did a lot of work for Council.

From time to time you can read reports of various activities in our church papers. We have contact with the government, with other churches in Canada and there are other public relations matters. Not only can we learn from others but we, of the Reformed tradition, have a lot to offer. We may not hide our insights or put our rich heritage under a bushel. Also as a denomination we must let our light shine.

Rev. A. G. VanEek works for Council full-time as its executive secretary. The Council has various committees, including an interim committee. This interim committee meets in Burlington about five times a year with Rev. VanEek. In this committee are Mr. Fred Wind of Whitby and Mr. Peter Zwart of Grimsby and along with two other pastors, namely Rev. J. Vos of Toronto and formerly of Grace Church Chatham, as well as Rev. L. Slofstra of Simcoe, formerly of First Church in Chatham.

You can well imagine that more than once at breaktime we end up talking about Chatham for a few minutes. I thought of sharing this point of interest with you. May the Lord of the church richly bless our Christian Reformed Churches in Canada.

Rev. Ralph Koops,
Grace Chr. Ref. Church,
Chatham, ON

Serving Abroad

Letters from missionaries abroad as they appeared in church bulletins

It's 8:15 p.m. - already I'm yawning and looking forward to a hot shower and a comfortable bed. It seems that my body is getting accustomed to rising and roosting with my 6 chickens. A sign of advancing years, I think. It's been a tiring 1 1/2 weeks and there are another 2 busy weeks to go before things return to normal - I hope.

Two weekends ago there was a 4-day conference for the students and graduates of the Theological Education by Extension (TEE) Program here in Liberia. The theme was "Stewardship," and many speakers - including me - presented aspects of this worthwhile topic. Some 100 people registered.

From there, I took a 5-hour drive to a place where I attended the second week of a 2-week workshop for traditional midwives' trainers. How encouraging to meet with 12 other women, most of whom had quite a few years of experience in training midwives. We made recommendations to government for the standardization of entrance requirements, curriculum, graduation and post-

graduation activities for the traditional midwives' training. That workshop helped me to do a better job of assessing the old ladies I've just finished training and will help me to train future classes better.

That week too, 2 men came to start some carpentry work on local houses in a different part of Liberia. The Chr. Ref. Church will start a church development program amongst the Loma people (population 150,000) of Lofa County, some 200 miles from here, early next year. Before heading for Loma, the 2 men spent a few days here.

Then, the *Banner* editor visited for a few days.

The next Wednesday I met the prospective students for the health worker classes. A Board had chosen 8 people whom they felt would be good health workers. Together we are working on plans for a training site and order of classes.

The day after, a 3-man party arrived from the Board of World Missions for a 7-day stay in Bassa and Lofa.

I thank God for the grace and the strength he gives me daily to work and to live under conditions I would not choose

and felt I couldn't stand. I thank God for the reality of the answered prayers for strength and wisdom in my life and work. Pray for the health worker's class which will soon start, that Health care and Christianity will be taught to be inseparable. Already health care and the spiritual are one in the African mind, but how the Bible speaks to health care in the African context, is something of which I'm just starting to see the first glimmers.

I thank God for you who have willingly given to Liberian Missions. It is becoming increasingly evident to me that there are many people without employment in Canada and the U.S. This is, of course, reflected in giving to Missions. This situation causes all of us to seriously assess how God's money should be spent at home and overseas. As we are able, let us give.

I want to wish you a year of faithfulness to God and his Word.

Margaret Enter,
Lofa County, Liberia
"Link," newsletter of
the Toronto area
Chr. Ref. Churches

Toronto churches stay in contact

At the consistory meeting, reports were received on the meetings with the (Korean) Reformed Presbyterian Church and the Orthodox Christian Reformed Church. Contact will be maintained with both groups.

A letter was received from the (Korean) Reformed Presbyterian Church expressing appreciation for our willingness to assist them and stating some comments on the discussions held in November. They intend for the time being to remain an

independent Church in order to have a stronger appeal to the Korean Christians in

Toronto.
Bethel Can. Ref. Church,
Toronto, ON

Church News

Christian Reformed

Accepted

— to Nobleford, Alta., Rev. Jacob Binnema of Telkwa, BC

Declined

— to Leduc, Alta., Rev. H. Katerberg of Wellandport, Ont.

New address:

Pastor-Church Relationship Services, Rev. Louis Tamminga, 3167

Kalamazoo S.E., Grand Rapids, MI 49508; phone: (616) 243-3258.

Christian Reformed Classis meeting:

Classis Quinte will meet in regular session Tuesday, May 10, 1983 at the Zion Chr. Ref. Church in Oshawa. Correspondence for the Agenda to Stated Clerk no later than April 16, 1983: Address: Rev. H. Getkate, S.C., 86 Orchard Dr., Belleville, ON K8P 2K7.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK... 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Langley-CJJC... 10:00 p.m. 800
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

ONTARIO

Chatham-CFCO... 11:30 p.m. 630
Brantford-CKPC... 10:00 p.m. 1380

Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapusking-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV
(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK...

NOVASCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC... 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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Lifestyle

Wilma Binnema-Vander Schaaf

The Dinner Party

An attempt to rewrite history

The Dinner Party, an exhibition conceived by Judy Chicago and executed by a working community of women and men over the span of five years, is presently on display at Glenbow Museum in Calgary.

The exhibition consists of 139 place settings on an open triangular table and rests on a porcelain tile floor. Each place setting represents a particular female figure—the plate is a representation of her personality and contribution; the runner on which it is placed provides a historical context for the plate. The runner is richly embroidered or woven in motifs and with techniques from the time in which the woman lived. Each place setting also contains ceramic flatware, a chalice and an embroidered napkin which are identical for each setting. This resembles the common experiences of women throughout the ages. The tile floor is covered with the names of 999 women, radiating outward from the place setting that best describes her particular time and situation.

The equilateral triangle has many symbolic meanings—I won't go into them all. In general the three sides represent three periods in the history of Western culture, pre-Christian, Christian and post-Reformation. The harmony of plate and runner symbolizes harmony between the contribution of women and the cultural acceptance of these contributions. As time goes on toward the Christian era, more discordance is present—here women were martyred, ostracized or ignored for their work and their beliefs.

The Dinner Party has been extremely well-attended, has received many reviews, has resulted in films and interviews, and is controversial.

Despite the criticisms I or any Christian might have of such an exhibition, I found it to be a valid, if not moving experience. It is valid, if not necessary, to rewrite history from time to time.

I'd like to briefly address two criticisms that I heard before I saw the Dinner Party, and with which I did not agree upon seeing it. I had heard it was very critical of Christianity. I did not find this to be true as such. Both in Judy Chicago's narration on tape, to which you can listen as you walk along the tables, and in the place settings themselves, I did not find any negative references to Christianity. In fact some of the women portrayed in this era were involved in religious education, religious orders, or charity work that grew out of their religious beliefs. It is true that during this era there was the most discordance evident between the woman and the society in which she lived. However, this could be attributed to many things including the industrial revolution, and as much if not more to a misinterpretation of Christianity.

The symbolism of the plates represented butterflies—basically in different stages of growth and unfolding. The symbolism, although not mentioned by Judy Chicago on the tape, was undeniable a representation of a woman's vaginal features. Before having seen it, many women were offended by this idea, some even calling it "erotic." I believe that the intent was to counter the prevailing sense of women's body parts as erotic. The sense was totally different. The symbols, using appropriate colours, patterns and dimensions came across as representing life, birth, vitality and creativity. It contrasts the use of women body parts as mere objects; it expressed the uniqueness and diversity among women as a symbol of women's potential and creativity.

An amazing amount of research and painstaking work went into this exhibition. You may argue as to whether it is art or not, but it is certainly worthwhile to experience—if you are at all able to appreciate the suppressed role women have played in history.

I just wish there had been a place setting for one other person, who happens to be a man. I believe that Jesus contributed more to the emancipation of all oppressed people, including women, than any other man in history. And forty plates would have symbolic significance; after all we are still in the wilderness.

Iglesia ni Cristo (b)



Johan D. Tangelder

Sects and Cults

2. Theology

Iglesia assumes Biblical inerrancy and emphatically rejects church tradition and extra revelation. The perspicuity of the Bible is strongly denied. The ordinary Christian cannot understand the Bible unless it is interpreted by authorized ministers. The basis for authority in the Iglesia is, therefore, the Bible as interpreted by Manalo. Since the 1930's the Iglesia has denied the pre-existence of Christ. His existence began in Mary's womb. Before His conception and birth, Christ existed only in the mind and plan of God. One of their crude arguments is: "What did Mary do to the child she bore? She wrapped it with diapers. Do you put diapers on God? No."

The church founded by Jesus Christ and referred to in Matthew 16:18 was destroyed in the early centuries. Where is the true Church of Christ found today? In the Philippines! How can this be proven? Iglesia bases its claim on John 10:16: "Other sheep I have which are not of this fold." These "other sheep" are the ones mentioned in Acts 2:39: "For the promise is to you, and to your children and to all that are afar off, even as many as the Lord our God shall call." What country is referred to as "afar off"? Iglesia has found the answer in Isaiah 43:5,6 "I will bring thy seed from the east—and gather thee from the west; I will say to the north, give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth." The Philippines is the far east in which Christ has now the sheep of "the other fold."

Who can be saved? Only those who belong to the Iglesia. Christ died for His body. The Iglesia is His body and no one else.

The Iglesia has as a key teaching its unique view of

Manalo. According to the Iglesia, Felix Manalo's special mission was to proclaim the true gospel and to snatch the true believers away as "ravenous birds" (Isaiah 46:11) from the trappings of false religions. Since Manalo was specially commissioned by God, he was, therefore, also the authorized interpreter of the Bible and the leader of the true church. No Iglesia minister can write his own sermons or publish his own articles without prior approval of its contents by church authorities.

The Iglesia teaches a regimented lifestyle. The church has an all-Filipino leadership and has a close-knit authoritarian organization. Church attendance is checked. Non-attenders are visited by the deacons. Ex-communication is practised. Causes that lead to the severance from the church include excessive drinking, immorality, gambling, marriage outside the church, apostasy and disagreement with administrative policies. Julita Reyes Sta. Roman comments: "The Iglesia pays attention to every little thing and it requires a lot of patience, tact, and courage from the deacons and ministers. It is the duty of and business of local unit officials and even members to watch the behaviour of co-members and report anything they observe, see, or hear to the deacons. Whatever the problems or

troubles are the deacons will try their best to resolve."

The Iglesia's control over its followers has led to a significant influence in political life. Members must vote in every election, and specifically for Iglesia agreed upon candidates. Justification for this block-voting is found in 1 Corinthians 1:10. So the unity of believers must also be expressed in political life.

All the efforts of the Iglesia are dedicated to growth. Indigenous means are used. Filipinos love debates. Open forum debates in plazas have been used effectively by the Iglesia for the propagation of its message. The Iglesia has also shown the Filipinos that nationals are capable of running their own affairs. It has fostered national pride by demonstrating that their own resources are sufficient to meet any church needs. The Iglesia has even a foreign mission program in the U.S. It began in 1968. By 1974 it had 21 congregations and nine chapels. For example, about 300 members (nearly all Filipino) regularly attend its Los Angeles local. The services are conducted in English but follow the pattern of those in the Philippines. The hymns are sung in Tagalog (one of the Philippines major languages).

The Iglesia ni Cristo's rapid growth shows the obstacles our missionaries face in their church planting work. They need much wisdom to work fruitfully for Christ in a foreign culture.

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Night without dawn? ... if you follow Schell

(An evaluation of Jonathan Schell's *The Fate of the Earth*).

Ed Vanderkloet

If one is to believe the rave reviews which *The Fate of the Earth* has received in numerous publications all over North America, it must be one of the greatest books of our times. Some reviewers, in fact, have written as much.

While I would rather strongly disagree with that assessment, it is nevertheless a work of such scope and dimension that it deserves our attention. Particularly because *The Fate of the Earth* is a book in which the plea for disarmament has a "religious" urgency seldom found in other publications on the same topic.

The Apocalypse

Jonathan Schell is obsessed with the nuclear peril to the point that he sees it as the *only* as well as the *ultimate* threat to civilization. Almost three-quarters of the book's contents deal with the devastations wrought upon the earth by a nuclear conflict. If the endless variations on the same theme do not strengthen Schell's case, they certainly testify to his imagination and his writing abilities. He paints the horrors of a holocaust in such stark detail that his literary overkill equals the nuclear overkill of the superpowers. This does not mean that the author overstates his case in describing the dreadful results of atomic warfare. The consequences of such hostilities can hardly be exaggerated. But, although he advises his readers not to be motivated by fear of Soviet aggression, his entire book is one gigantic exercise in fearmongering. It is fear for the future of mankind and the fate of the earth that drives him. As a result, Schell willy-nilly ends up in the company of the old-time fire-and-brimstone preachers whose lurid descriptions of hell were designed to scare their listeners into heaven.

Deterrence

I will return to the fear theme of this book in a moment. But a brief analysis of Schell's arguments against nuclear arma-

ment and deterrence is unavoidable since the author devotes a considerable amount of space to it.

Schell fulminates against the idea of a second strike and the entire deterrence concept. He is so convinced that a nuclear exchange will spell the end of the world and the extinction of the species, that a retaliation in kind to a Soviet first strike loses in his opinion all meaning. If a second strike must be ruled out since it seals the fate of the earth, then the whole notion of deterrence must be given up. In Schell's own words: "Nuclear deterrence requires one to prepare for armed conflict not in order to 'win' if it breaks out but in order to prevent it from breaking out in the first place. But if (emphasis added) armed conflict breaks out anyway, what does one do with one's forces then?"

In a highly perceptive article in *The New York Review of Books* of July 15, 1982, Theodore Draper points out that Schell's irrefutable logic is much less irrefutable than he thinks it is. Not only is total surprise of a first strike more than improbable with modern detection methods (thus making preparation for a first strike an invitation for the other side to strike first), but, writes Draper, "...it is not senseless to contemplate a retaliatory strike if it would successfully deter a first strike by making the latter as devastating to the attacker as to the attacked ... If an aggressor has reason to believe that his own homeland will be annihilated, he is well on his way to being deterred from devastating the homeland of the defender. One cannot one-sidedly argue that the threat of annihilation must inhibit the defense if the same threat of annihilation must inhibit the aggressor."

It is indeed difficult to understand how Schell can make such a monumental logical mistake. His reason against deterrence is not unlike arguing that punishing a murderer is futile since the victim is dead already. And since the punishment failed as a deterrent, we might just as well scrap the deterrent.

The Villain

Let us now turn from Schell's bleak prospects of armament and deterrence to his hopes for

a new world. For Jonathan Schell there are but two options: extinction of the species or survival; total oblivion or total salvation. What is it according to the author that has placed mankind on the horns of the nuclear dilemma?

According to Schell, the great villain in this world that makes all of us hapless victims of the nuclear beast is the concept of national sovereignty. If only we could eradicate national sovereignties, we would then be able to banish all arms and live in peace with each other forever after. Schell's brevity on how all this can be accomplished matches the length with which he describes the horrors of war. In fact, he devotes less than a paragraph to it in the entire book. "We can each perform a turnabout right where we are - let our daily business drop from our hands for a while, so that we can turn our attention to securing the foundation of all life, out of which our daily business grows and in which it finds its justification This turnabout in the first instance can be as simple as a phone call to a friend, a meeting in the community."

The Eschaton

It almost goes without saying that this is utopian obscurantism of the worst kind. Schell's alternatives are dreadfully shallow and naive. He believes - at least he fervently wants to believe - that banishment of all weapons from the earth will not only make a better society; it will also create a better mankind.

This is how he himself puts it:

If we felt the peril for what it is - an urgent threat to our whole human substance - we would let it become the organizing principle of our global collective existence; the foundation on which the world was built. Fear would no longer dictate particular decisions ... rather, it would be a moving force behind the establishment of a new system by which every decision was made ...

We are asked to replace the mechanism by which political decisions ... are reached. In sum, the task is nothing less than to reinvent politics: to reinvent the world (emphasis added).

Return to Deterrence

Why must we pay so much attention to Jonathan Schell and his book? For one thing, when the peace movement thinks it has found a new guru and when many hail him as the man who provides new hope in a hope-less world, we have no business ignoring such happenings. But the main reason why we should take note of Schell is that in his writings we witness the bankruptcy of the humanist religion.

Man is at his wit's end. Starting proudly with the declaration of human autonomy, the self-coronation of man as the master of his destiny in sovereign self-determination, he now cowers in fear and horror before the technological Molech he has created and that threatens to do him in. Self-determination is becoming self-extermination. According to Schell, man's hopes and fears of all the years culminate in "reinventing the world" by the perpetual exile of this monster. If only we could banish all arms from the earth forever we would become born-again people. And the author

and finisher of this humanist faith is - irony of ironies - the fear that someone, sometime might arm himself again and threaten us once more with extinction. Fear drives out fear. Fear is the true and great deterrent, and thus it is deterrence that in the final analysis is our saviour after all.

Night Without Dawn?

What Schell demands of us, namely, to reinvent the world, is desperately impossible, for it is tantamount to self-salvation. If our only options are, as Schell would like us believe, nuclear extinction or re-birth by means of global government, then we are - to paraphrase Paul - of all men the most miserable. Then our future is a night without dawn.

Jonathan Schell has glimpsed something of the nuclear monster and what he saw was enough to make him quail. It should do the same to all of us. The fact that Schell fails miserably to discern the spirits at work in the world, and, therefore, comes up with such a pathetic "solution" does not relieve us from testing these spirits and from searching for ways to de-escalate the arms race, to reduce tension and to promote global justice. The fate of the earth is not the one described in *The Fate of the Earth*. Unlike Schell we believe that the earth and its fullness is the Lord's, and that He still rules it in truth and grace.

The question is: do we really believe that?

Ed Vanderkloet lives in Rexdale, Ontario

On file

A new party?

Wally van de Kleut

In *Calvinist Contact* and elsewhere people have criticized the PC Convention for neglecting to deal with issues. Most of the convention was absorbed with whether or not Joe Clark has the charisma to bring the PCs to victory in a federal election.

The Alberta provincial election last November saw much of the same spirit operating. Peter Lougheed won with a landslide, not because the PCs had so much to offer in terms of worked-out policies, but because Mr. Lougheed has the right image and presents himself ably.

When a politician's image and charisma become the main determinants of his or her eligibility for office, then well thought-out policies, something substantive to govern a province or nation by, lose out.

Canada needs another party. Moreover, Christians need to have the opportunity to bring Gospel-grounded policies forward into the Canadian political arena.

Over the past year a number of municipal and provincial elections have been held. Reformed and other Christians have run, and in some cases won, but they've done so on varying party platforms, or as independents. They had no real choice.

A common platform - policies molded by Christian citizens concerned with public justice - could have been a beautiful expression of unity in direction, love of neighbour, and praise of God. We have the resources. There are Christian organizations active in labour, agriculture, education, housing, native rights, foreign policy, and various other facets of public justice.

A Christian political party will require a tremendous amount of work. If the aim of such a party is to establish policies which address the needs of the whole human being, then it seems logical that policies are integrated from the municipal to the federal level. Conflicting uses of departmental monies can hopefully be alleviated by means of integrating policies on a long-term basis.

In addition, Christians need to encourage one another and work together, as hard as that may be within a party structure. Reformed people need to learn to accept that Christians from other denominations are also blessed with insight, abilities, and the power of the Holy Spirit.

A Christian political party should testify to the greatness of God and His love for all His creation, rather than to the often-times petty differences of His people. For this reason, more than any other, it should be ecumenical.

Will we take that first step? Trusting in God, let's see what He will give us politically to do.



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News - International

A missionary who had to flee the reign of a born-again president

James Dekker served the Foreign Mission Board of the Christian Reformed Church three years and one month in Guatemala until he was forced to leave. He taught Church History and Bible at Mariano Galvez University and at a Guatemalan seminary. He was in Toronto the first weekend in March and was interviewed by Bert Witvoet.

C.C.: One reader sent us a few newspaper clippings about attempts by Guatemalan President, Rios Montt, a born-again Christian as he is referred to even in the secular press, to fight corruption, set high moral standards for the army and government and oppose communism. The reader wanted Calvinist Contact to set the record straight, after we had published some articles that were critical of the Rios Montt regime. What would you say to this reader?

Dekker: Nobody doubts the personal integrity of General Rios Montt. Yet, he has been instituting a legalized reign of terror. I am positive that he is operating from a theory of politics that is purely fascistic. All authority is vested in the central government. I question that that can be construed as Christian.

Where does Rios Montt's support come from?

He gets a lot of support from the middle class, especially the Protestant middle class. His authoritarian government is nothing more than a return to the kind of government formerly supported by the Roman Catholic hierarchy and church.

There is a vacuum left by the Roman Catholic Church that is rapidly being filled by the official, established Protestant leadership, who either had not read of past issues of State and Church or have not learned from them.

What is the greatest problem for the poor in Guatemala at the moment?

They have no freedom of choice. The process of aid and development at the humanist level and at the conscious Christian level after the earthquake has been thoroughly stopped by the government.

The government is trying to establish control over all aid and the Guatemalan army has become the delivery system. Consequently, hundreds and thousands of internal refugees have no choice but to accept aid from a selective administration, which uses food as a political tool. If one does not

cooperate, one is considered a rebel. Is landownership still a major problem?

Historically the situation in landownership has been that 2% of the population owns 75% of the land. This is a real problem. Landownership has always been a spiritual value for the indigenous people, whose identity is closely tied in with their land. The CRWRC recognized that and helped peasants with legal advice for obtaining ownership. The Guatemalan government is applying a land transformation policy only with respect to publicly owned lands. Where do governments of Canada and the US go wrong in their policies towards countries like Guatemala?

I am not aware that Canada has a policy except to follow the US. I think it should have an independent policy since it is a sovereign nation. The US policy has been to support established governments, except during the Carter administration.

US policy has been one of self interest.

Right this minute the Pope is visiting Guatemala. What is the significance of his visit? Does

he understand what is going on?

The Pope understands very well. He is also a brave man. But he is a little inconsistent with his policy towards Poland on the one hand and Latin America on the other. The Roman Catholic Church has been integrally involved with the struggle of Solidarity. Yet, in Latin America the Pope warns churchmen to stay out of political issues.

His visit is very significant.

The reader's perspective

C.C.: Why should the readers of Calvinist Contact learn about what is going on in Guatemala, Nicaragua, El Salvador? These countries seem so far away.

Dekker: They are a lot closer than Holland. Besides, there are brothers and sisters there who are living under terrible temptations, oppressions. They are tempted to trade their birthright of religious expression for the pottage of freedom of worship. Does that make sense?

On the surface it looks like the very same thing. Could you explain?

Freedom of worship is the very narrow freedom of being allowed to distribute Bibles, call souls to the Lord, meet for worship. But freedom of religion is the freedom to take the day by day implications of your faith into your job, into political involvement.

You were a teacher of Church History and theology in Guatemala. You were forced out by the authorities for certain

political involvements. Didn't you get your spheres mixed up a bit?

Maybe I did. You can't take sphere sovereignty to an idolatrous extreme. The spheres don't always work because persons cross the lines. A person being sought by the government came to me for help. I was part of a committee helping Guatemalan peasants. How could I refuse help at this crucial moment?

You Dutch Canadians should know what it is like to disobey a fascist power. I'm sure you got your spheres mixed up during World War II. Yes, some of our pastors ended up in concentration camps. I didn't know that. But I'm sure Kuyper will forgive us, and the Lord doesn't care. Christians have an ultimate loyalty. They have to take the risk of not being model citizens when God's rules are subverted.

How can our readers be assured that what you and other Christian groups are doing is not based on liberation theology?

Liberation theology is an ideological movement. It's a heresy, but it has done the Church much needed service by opening up scripture passages that were formerly closed, especially those who have to do with liberation.

Psalms 146 is one of my favourites (there are many New Testament passages too that address the problem): "It is the Lord who frees the oppressed. Don't put your trust in princes." The Lord is a liberator, no question about that.

I strongly criticize liberation theology. It doesn't take sin seriously. Man is the measure of things.

But evangelicals who are concerned about the plight of the poor have not lost sight of the personal element of God's salvation over against the structural element. The minute they do that they have lost the gospel.

What are you going to do next?

I have been appointed to go to Venezuela with my wife.

God bless you.

And you.



William Olaya Estupinan: Five years old. Family suffers from intestinal parasites. No clean drinking water. No medical care. Income barely enough for survival.

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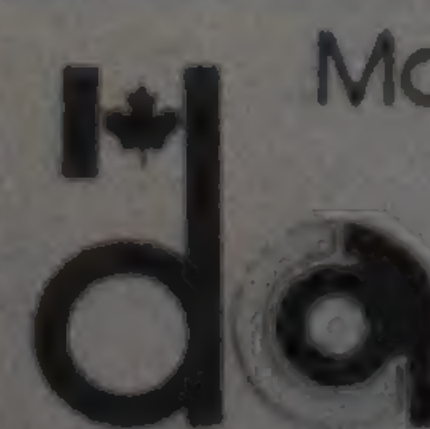
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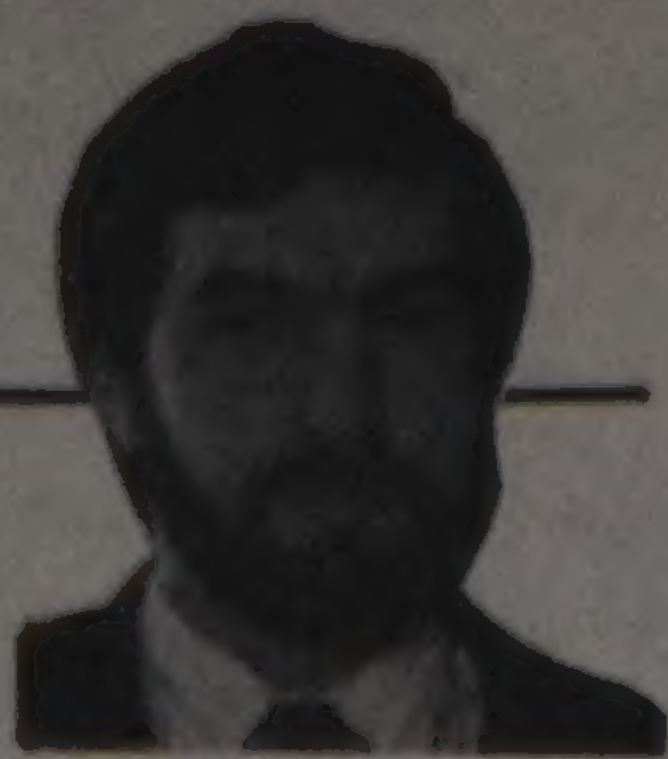
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Education

Chalkmarks

Harry A. de Vries



The Quebecers are coming

Or perhaps that should be Quebecois. One may have thought that east-west student trips were few and far between. St. Catharines students visited Smithers a few weeks ago. And the westerners will come out this way soon in return. But Lethbridge, too, has taken advantage of the opportunity to see the east, travelling expenses paid through a federal government program. French students at Immanuel Chr. School hosted 31 Quebec students this past week and Immanuel's students will take a jaunt out to La Belle Province during the week of April 4 to 12. "This is the first year Immanuel Chr. has taken part in the program," noted the local paper. "The cultural exchange is designed to give students first-hand experience with their second languages and the opportunity to explore other parts of Canada."

Computer science anyone?

That was the title of a short announcement in one of the Abbotsford Christian High newsletters last month. A Mr. Vanderschans offered to run an introductory computer science course one evening per week for 10 to 12 weeks. Community reaction has been favourable. Some 30 people have apparently shown interest in the course. "Once details have been ironed out concerning cost," reads a subsequent newsletter, interested parties will be notified. And one other consideration: "Before the course can be offered we must await the arrival of a 'muppet' which allows computers to share discs simultaneously." All the best Mr. Vanderschans in teaching your students how to work together with the muppets.

Aging the focus of Lambton study



The topic of Lambton Christian High's (Sarnia) two-day in-depth study last month was aging and dying with the purpose of reforming student attitudes toward death and dying, and the aim of confronting younger people with personal responsibilities towards the aged.

The two-day study consisted of morning workshops and seminars and dealt with such subjects as death of young people, cremation, euthanasia, retirement and such practical considerations as wills, funeral and memorial societies. Students visited funeral homes, senior citizens' homes, cemeteries, and chronic care wards.

On the evening of the last day a public meeting featured the film *Peege* which deals with attitudes towards the middle aged. Rev. Morris Greidanus introduced a discussion on the nature of true religion as James 1 states it: "Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world."

Pictured here are student Gayle Vanden Dool, her back to the camera, with Mrs. an Reenen Sr., at the Vision Nursing Home

Calvin College to sponsor third annual play competition

GRAND RAPIDS — The Third Annual Christian High One-Act Play Festival will be held this year May 5 to 7 at Calvin College. It is sponsored this year by the Speech Department with the co-operation of the Admissions Office.

This year's festival will include three U.S. schools and three Canadian schools (Hamilton, Toronto, and Woodland). Its purpose is to allow high school students to perform for each other and a panel

of professors from the Speech Department, allowing students to learn from each other and from educators who are experienced with performing. Schools do not compete against each other for prizes.

The drama students will listen to lectures from faculty and staff of the department dealing with various aspects of theatre and drama. They will learn how to perform in surroundings different from those they are accustomed to and

will enjoy the technical facilities of the Calvin Gezon Auditorium.

A broader benefit for the participating students is an opportunity to see Calvin College as it operates every day. Should the visiting students have doubts, questions, or uncertainties about Calvin, or college life in general, the brief stay on campus will provide them with an opportunity to have a look themselves.

Top churchmen and evangelists confirmed for June evangelism conference

Victor Adrian, Chairman of the Canadian Consultation on Evangelism to be held June 6-9, 1983, has announced the keynote speakers, as well as workshop and seminar leaders for this national conference.

Keynote speakers will be: Dr. Leighton Ford, Vice-President of the Billy Graham Evangelistic Association and Chairman of the Lausanne Committee for World Evangelization; Dr. Robert E. Coleman, Professor of Evangelism, Asbury Theological Seminary, Wilmore, Kentucky; Professor Ravi Zacharias, Professor of Evangelism and Contemporary Thought, Alliance Theological Seminary, Nyack, N.Y.; and evangelist: Dr. Mario Di Gangi, Professor of Pastoral Studies, Ontario Theological Seminary, Toronto, Ontario and Chairman of the Bible and Medical and Missionary Fellowship International; Rev. Gottfried Osei-Mensah, Executive Secretary of the Lausanne Conference on World Evangelism, London, England; Evangelist Luis Paulau, from Portland, Oregon; and Rev. Herbert H. Barber, Pastor of Calvary Temple, Winnipeg, Manitoba.

This Conference, which is expected to draw attendees from across Canada, will begin on the afternoon of Monday, June 6th. The speaker for that first evening will be Dr. Leighton Ford, who will deal with commission. On succeeding evenings, Professor Ravi Zacharias will speak on communication, Rev. Herb H. Barber on compassion and evangelist Luis Paulau on commitment. Following lunch on Tuesday, Wednesday and Thursday, Dr. Robert E. Coleman will speak on disciple-making.

Each morning and afternoon, from Tuesday until Thursday, there will be nineteen workshops or seminars. Among the subjects to be covered are: Communicating the Gospel in Prison: Rev. Pierre Allard of Dor-



Mario Di Gangi

chester Penitentiary, Moncton, N.B.
Outreach through Television: Rev. David Mainse, of the nationwide

daily television programme, 100 Huntley Street; Rev. Paul B. Smith, of the People's Church, Toronto.

Reaching Women: Mrs. Nell Maxwell, Founder and Director, Women Alive, Ontario; Mrs. Becky Pippert, Author, conference speaker, InterVarsity Christian Fellowship's national consultant on Evangelism in the U.S.A.; and Mrs. Ninette Di Gangi, conference speaker and writer, Don Mills, Ontario.

Mission to Francophones: Rev. Adrian-David Robichaud and Mr. Danilo Gay, Quebec.

Mission to Ethnic Communities: Rev. Peter Stam, Home Director, Africa Inland Missions.

For information write to: Canadian Consultation on Evangelism, 201 Consumers Rd., Ste. 306, Willowdale, ON M2J 4G8

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They shaped our lives

#23



Looking for Work - 2

The morning after Betty Van Dalen arrived in Stoney Creek from The Netherlands she was told by her sponsor, "We can't afford to keep you here. Tomorrow we'll go to Hamilton and look for a job in the *housekeeping* section of the paper. Better take all your stuff along, for the minute we find you a job you have to stay there."

For someone just out of teacher's college in The Netherlands this wasn't exactly what Betty had bargained for. But that evening she was welcomed at the home of a young attorney, Mr. Katz who with his wife (who was hardly older than Betty) and their two small children needed someone to live in.

Betty fared better than most Dutch girls who worked at housekeeping in Hamilton. The Katzes were understanding if not longsuffering. Betty had no clue, for instance, that the floor register in the hallway was not meant to sweep the dirt in. She also had to learn that you don't put red washables in with white laundry.

As a gentile in a Jewish home she learned about Jewish customs and her own proper place ... away from the family dinner table.

The man Betty would later marry, Ralph Van Deemter, had come to Canada a half year earlier full of expectations. He had left his fiancée behind in The Netherlands but planned to sponsor her as soon as he could.

But things didn't go well for this 22-year old. He lost his job because his boss felt his English wasn't good enough. Then his girlfriend sent him a "Dear John" letter. Alone in a city of a million people Ralph finally broke down on a park bench and cried his heart out. He had spent a long day looking for work, his money was gone and he was hungry.

Rie De Jong (now Mrs. A. Williamson of Granum, Alberta) came to Toronto with \$50 and a Dutch diploma in social work. She knew more English than most Dutch immigrants because she had worked in England for two years. When she spotted an ad in the *Toronto Star* for a live-in housekeeper with earnings of \$120. a month she applied. The next day she was chosen and moved in.

What impressed her employer about her interview was her use of the word "yes," instead of the Dutch "ja," or the prevalent "yeah."

She fared better than the young Dutchman who when applying in writing at an office in St. Catharines and asked to list what languages he could communicate in, wrote *Englisch!* Rie thought that after three months she ought to try for a job in social work. At the employment office she ran into the kind of bureaucratic game she only thought existed in The Netherlands.

She was reprimanded for getting a job at \$120. per month on her own. She

could have checked with the employment people first. Her status as a domestic worker as indicated on her immigration papers, did not permit her to seek high paying positions or consider social work as an option.

Sent to a lady who was looking for a housemaid Rie got the kind of interview the employment caseworker wanted her to have. But when the stately old lady discovered what kind of work Rie had done before she came to Canada, she got on the phone and reprimanded the employment office. The minute Rie came back there the clerk who had somehow kept her Dutch passport (against all rules) threw it at her and told her that from now on she would be on her own and she should not expect any more help.

The Employment Office wasn't usually this impersonal. In December 1950 a story appeared in its national magazine for employees that a 16-year-old Dutch immigrant boy had just been placed at the Bank of Nova Scotia in Welland, Ontario. The story made much of the boy's Dutch schooling which included the study of three foreign languages in addition to Dutch. It speculated that the new bank employee faced a promising future and it congratulated the office in Welland for recognizing his potential.

Among immigrant job seekers singles were among the loneliest.

Without the moral support of a family it was tough to cope with setbacks. They relished the times they could spend with a Dutch family, especially when they served familiar Dutch food. It reminded them of how things used to be in the old country with the families they had left behind. It also helped to break the monotony of the small, cheap apartments they often lived in, the 65 cent restaurant specials that always tasted the same, or the canned stews prepared on their own hotplate.

When the Katz family gave Betty Van Dalen her Wednesday afternoons off, she would go to the Vanden Berghs in Stoney Creek. "My memories of them I hold dear," she says. "They had so little at that time and gave so much. For six months they cooked my special Dutch dinner on Wednesdays, *hutspot* (a stew of potatoes, carrots, onions, white beans and cubed bacon)."

Of the many friendships started between Dutch immigrant families and singles thirty-some years ago a good number have survived to this day. Singles were called *vrijgezellen* and this label described the character of free-spirited companions much better than *bachelors*, the translation that crept into the English language minutes of Dutch immigrant churches. They added sparkle to the communities of newcomers that were beginning to form across Canada.



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Family

Quality family life counts for something

Virginia Dykstra

As a mother of three children, I used to feel that I had to justify myself for going to work outside my home, no matter how worthy that task might be. Today, however, it seems at times that I must justify why I am *not* going out to work. I suppose the media plays a large part in forming prevalent attitudes towards stay-at-home housewives. Recently, for example, Judy Erola had a plea for abolishing the tax exemption a husband may claim for his wife in favour of applying these dollars to subsidized daycare. *Chatelaine*, Canada's best-known women's magazine, prints any number of articles instructing women how to cope with a husband, family, the house, getting groceries, and their career. The message seems clear, stated or implied: we women who choose to stay home are probably the ones with little ambition and insufficient organizational skills to lead a more complex life. A homemaker receives very little credit. After all, with no paycheque to show exactly what you're worth, can you be worth much? Especially when you're not in the public eye in any particular way?!

Then, too, society seems to depict us stay-at-homes as non-productive people; we're going for a "free ride" on the strength of our marriage, letting our husbands carry all of the bill-paying and stress of handling the world. We don't seem to be using any training we may have had, except perhaps the practical things we learned such as freezing beans and washing the kitchen floor. And what about fulfillment? In an age of self-improvement, financial independence, and not wanting to live in a husband's shadow, we're practically societal dropouts! Certainly we must be satisfied with a low level of achievement. In short, the message we seem to be receiving today is that it's okay to do anything, to take care of anybody else's kids, but not our own.

Of course, it must be said that there *are* some very real benefits attached to going out into the working world. It can't be denied; the benefits are there, and that's why the need to make a choice at all is thrust upon us. Simply getting out with other people can be a benefit. So is the chance to put training to specialized use. And don't forget the advantages of an extra paycheque. Then, too, there is the matter of identity; if you tell people what you *do*, they think they know *who* you are. Recognition is accorded a paid job. In sum, that becomes what you're *worth*.

Having stated the above benefits of going out to work, I would still like to make a case for the worthwhileness of staying at home to take care of your own husband and kids.

First of all, there is the matter of preference. No matter what prevailing attitudes may be, some of us simply *like* to stay at home. So we don't have the recognition of the workaday or professional worlds; we don't have the extra paycheque. We do have some very real benefits that are valuable to us. For one, we can be our own boss and set our own time limits. The kids have just trooped off to school? Great! You can choose to have a cup of coffee and read the mail before vacuuming. Or you can pitch in and accomplish a lot of housework or a project in which you're involved. The point is, it's *your* work and *your* project, and therein lies some fulfillment too, in this self-fulfilled age. It can be very fulfilling to dip into literature, theology, or music, to sew a new suit, or even to bake

brownies for the Christian School bazaar. If your husband has his day off, you can spend some relaxed time together. After all, you married him; it's nice to have time to be friends with him! What the choice of staying home really comes down to is a quality of life. It means *time*, for yourself, your husband, and your kids.

That brings us to the matter of priorities. Self-fulfillment does not always come first. Scripture bears this out. It is good to have some recognition and credit for our work, but since we made the choice of marrying and having children, often our credit will have to come from simply taking care of them. And often we will have to put them first. If we stop to think about it, surely there is a great deal of personal worth in having time to munch cookies and milk with the kids after

school, and to listen to a husband talk about some aspect of his work. It is a worthwhile activity to read to our children. It's great not to have to bundle our preschoolers off to daycare where they are perforce lumped in a group and treated merely as members of a group. Dr. Dobson, of the well-known family film series, underlines the importance of parents caring for their own children. Small children need to have the feeling that they are very special to someone, and to whom are they very special but to their own parents? They are *our* vested interest. Then, too, if the kids come down with a bad cold or the flu - no problem. They can stay home.

And if we wish to exercise professional training that we have had, we can use a lot of it right at home. It may not bring

in a paycheque that way, but it is being put to good use. Perhaps later when our priorities do not as strongly demand our presence at home we can use our training in the marketplace again.

I recognize that some women must or want to work out. My purpose here is not to put them down, but rather to raise a voice against the prevailing voices on all sides telling us that as homemakers we are uninteresting, unfulfilled nobodies. I think that we are fulfilling an important mandate, and I wish to say so. It's alright to make some cookies for the kids and some coffee for our husband. Quality family life is in part the result of such simple acts of affection.

Virginia Dykstra lives in Chatham, Ontario

Let's hear it for the homemaker

Rita Otten

Systematically women have been told that they are the prisoners of tradition, having been "kept" at home by men who want to be supreme in the world of work. Women at home lead a life of drudgery; and it is time that they liberate themselves by finding a job outside the home!

Many have answered that call, and have traded their "just a housewife" status for something glamorous, like being a saleslady in a department store, on her feet all day, with the privilege of doing the cooking for the family after store hours.

That sounds sarcastic, but it is based on facts.

At first sight, a lot of us would agree that pushing a vacuum cleaner isn't very exciting. Cooking meals is more interesting and can even be creative. Changing diapers is low on the list of household activities, and so is washing the kitchen floor.

Freedom goes with responsibility

But let's raise our sight to put things in their proper framework.

Women's lib is right in tune with the prevailing way of thinking. What else can you expect from the "me-generation!" If you lose sight of the family concept, all you have left is a collection of individuals who have no obligation to one another. The logical consequences are that any work done to keep a family happy is meaningless.

The creation order holds

What we need is a close look at what God has intended the family to be. At creation, He brought a man and a woman together, and told them to be fruitful and multiply. Any

attempt to minimize the importance of family life goes against the way God arranged for it from the very beginning. Family life in Old Testament Israel was sacred, and the New Testament contains many admonitions addressed to fathers, mothers and children, who together form the Church of Jesus Christ.

And, if the family is important, it follows that whatever work is necessary to keep that family well and happy is very important, too.

Satisfaction of being a mother

When the children are very young, they need their mother as the source of all that is comforting and satisfying in a baby's life. A little later, the miracle of communication between parents and child develops. This is the beginning of a lifelong bond, that gives direction and meaning to life.

If you look only at the diaper changing and the inconvenience of having to get up in the middle of the night because the baby cries, you miss out on the great experience of seeing a mother's work as something important God has given to you. You are in His service, doing all the routine jobs that need to be done.

This doesn't mean that father has no obligation to help. A couple whose relationship is mature and loving will not fight about that. But the mother must never give in to the prevailing views and start feeling trapped if she does not hold a job away from home.

A part-time job may be necessary, but...

When the children are a bit older, and the youngest goes to Kindergarten or grade one, the picture is changing somewhat. Depending on how many children a woman has, and the nature of her husband's work, she may find that she actually

does not have to spend the whole day at home. It may be necessary to find work, for valid financial reasons. For instance, Christian School tuition fees, a big jump in mortgage payments on the house, or anything urgent that the husband's paycheque does not cover.

If she finds a job, her first concern must be the time she can be back home. In the big cities there are lots of "keysting children" who let themselves into the empty house after school. Not occasionally, but day after day.

Many children lose their emotional security, if they always have to be alone. A six-year old and an eight-year old may not get into mischief or even quarrels, but in an empty house they lack an atmosphere to love and grow. No wonder the kids park themselves in front of the T.V. instead of using their imagination, playing or making something creatively.

When the children are ten years old and up, they are still not old enough to be always alone after school. The parents may expect some help from them before they (the parents) come home, let's say preparing the vegetables for supper, but the situation is not ideal. Some people claim that the children become very independent and can take the responsibility, but there may be an equal number that are emotionally insecure or do a lot of fighting among themselves.

And why insist that children grow up so fast?

How profitable is the outside job?

The financial side of the question regarding women working outside the home needs a lot of clear thought.

Do you really gain as much as you think when a mother

accepts a job? Make a list of pros and cons.

Pros: I bring home a paycheque to help pay our bills. People respect me as a member of the work force. I feel happier meeting other people at work, than when staying home.

Cons: I need transportation (car, bus, streetcar) which costs money. I need more clothes (storebought, since I have no time to sew). I need a babysitter or daycare center for my kids. I will spend more money on convenience foods, than when I started everything from scratch.

Since every situation is different, each couple will have to figure out if the family really will be much ahead financially when the mother works full time.

But above all, whatever the advantages or disadvantages of working outside the home, honour the calling of those who contribute to the welfare of their family and society by nurturing children and making a home for the family.

This is part of a talk given to students at the Smithville District Christian High School. Rita Otten lives in Beamsville, Ontario.



Community Report

Traders of beauty and fragrance

A report on the flower auction in Burnaby, B.C.

Bert Wiltvoet

On any give auction day of the week there is a lot of activity at the Dutch Clock Flower Auction in Burnaby, British Columbia; if you're early, that is. Early means six o'clock for buyers and auction personnel. The growers are there before that time to unload.

It's Monday morning, February 28, six o'clock. A number of people are in the cafeteria drinking coffee or eating breakfast. The auction personnel is going through the isles of carts loaded with greens and blossoms to mark down the quantities and the varieties.

At seven o'clock the auction starts. The buyers find their own numbered seat with push button. Many of them are orientals, some Greek and Portuguese, small shopkeepers, all who want fresh flowers for their street-side stand in front of the shop. They cater to the impulse buyer, the passing

attractive. The movement on the clock stops instantly, the price and the buyer's number are recorded, the number of lots desired are indicated by the buyer and the clock is ready for another sale.

The process moves fast and the spectator not familiar with the clock system looks on in utter bewilderment. Up to 1,000 lots of flowers are sold in one hour. The system is obviously efficient.

A need for fairness

The Flower Growers Cooperative was established in 1963. Six growers got together, four of whom had some experience with the Dutch auction system. Their reason for starting a coop was that they felt themselves at the mercy of the large wholesale buyers.

They thought they were not getting a fair return for their product. Flowers were bought on consignment and returned or destroyed when they did not sell. The auction system was also seen as an alternative to a

He's not nervous when the clock starts. "I go around first. That way you get the feeling whether the prices are coming up or going down. The supply will tell you that," he explained. He has to keep his eyes open though, since he represents buyers under numbers 4, 281 and 3 as well as growers. Growers will operate the zero button to indicate what price

birthdays and paydays - people say it with flowers. The way Leenstra looks at it, a florist just can't lose.

The Dutch "Dutch Clock" is faster

Kathy Den Haan, a senior auctioneer (although in her early twenties) thinks you can lose if you don't keep your cool while operating the clock. She

in Burnaby, the flowers are withdrawn and sold outside of the clock. In Holland, if the grower pushes zero the second time the flowers are dumped.



1. Shopkeepers and wholesalers at work. 2. The three auctioneers, from l. to r.: Christine Koch, Kathy Den Haan and John Oudyk. Those are yellow, red, pink and white freesias they're looking at before the auction starts, with enough fragrance to express a hundred romances. 3. Dick Vanden Eykel looks over his order sheets during the auction. 4. Fred Leenstra, buyer number 90, wonders if he should push the button or phone one of his customers to check over the price. 5. The clock winds down (inset). Auctioneer Oudyk checks to see how many lots the buyer who stopped the clock wants, while Sylvia Van Dam records the purchase

motorist who remembers that he had an argument with his wife and needs to patch things up.

The Dutch connection

Then there are the wholesale buyers, most of them Canadians of Dutch origin, like Fred Leenstra. Fred buys for all the Safeway stores in Vancouver and area as well as for other retailers. He and other wholesale buyers have the best seats in the house, right in front of the clock.

The auctioneer this morning is John Oudyk, a Calvin College graduate who has managed to learn enough about flowers to be able to identify and price them. He has to start the clock a little above the market price and must communicate with the buyers.

The Dutch Clock he operates moves a hand around a dial with figures 99 down to 0. As the hand moves counter normal-clockwise, someone on the buyers' tribune will press his button when the price is

government sponsored marketing agency. Most of the growers are firm believers in the free market system.

At first the wholesalers did not like the idea of buying from a cooperative. And the first four or five years were tough going for the growers association. But the small shopkeepers kept the auction going long enough that the wholesalers eventually had to join.

Now they too are happy. The system also works for them since all the flowers are brought together in one place and they get their products for the lowest possible price. One third of the volume is now wholesale.

Two entrepreneurs

Dick Vanden Eykel, who pushes button number four as well as retired age, owned a flower shop in The Hague, The Netherlands, for 19 years. He immigrated to Canada in 1956. He knew the system of the clock and is there every auction day, buying and selling

they expect to get. If they push the zero button a second time for the same product, it is withdrawn from the auction.

Fred Leenstra buys under number 90. He was in marine construction engineering before he got into the floral business. Why did he get into it? Because he loves flowers. His company Mayflower operates four trucks that deliver flowers from auction to retailers.

He likes the flower business for its stability too. Flowers sell even in tough times, he claims. The last day of February, which also happens to be the last day for motorists to renew their vehicle license, is always a good day for florists. People have spent so much money on licenses that they need some flowers to cheer themselves up.

People also buy to celebrate happy occasions, of course. Whatever the event, a snowfall, rain, Christmas, a funeral,

is the daughter of Ed Den Haan, one of the growers and founders of the cooperative. She has developed speed and authority as she wields the electronic gavel. "Authority is necessary," she explains. When you're hesitant, uncertain, the buyers will take advantage of you. All of a sudden they hold back, hoping to confuse you."

She has seen the Dutch Clock in Aalsmeer, The Netherlands which, according to her, is much faster and more complex. First of all there are many clocks going simultaneously. And the auctioneer communicates with the buyers through a headphone. The onlooker does not hear a word, can only see the hands of the clock moving up and down quickly and figures lighting up on a board.

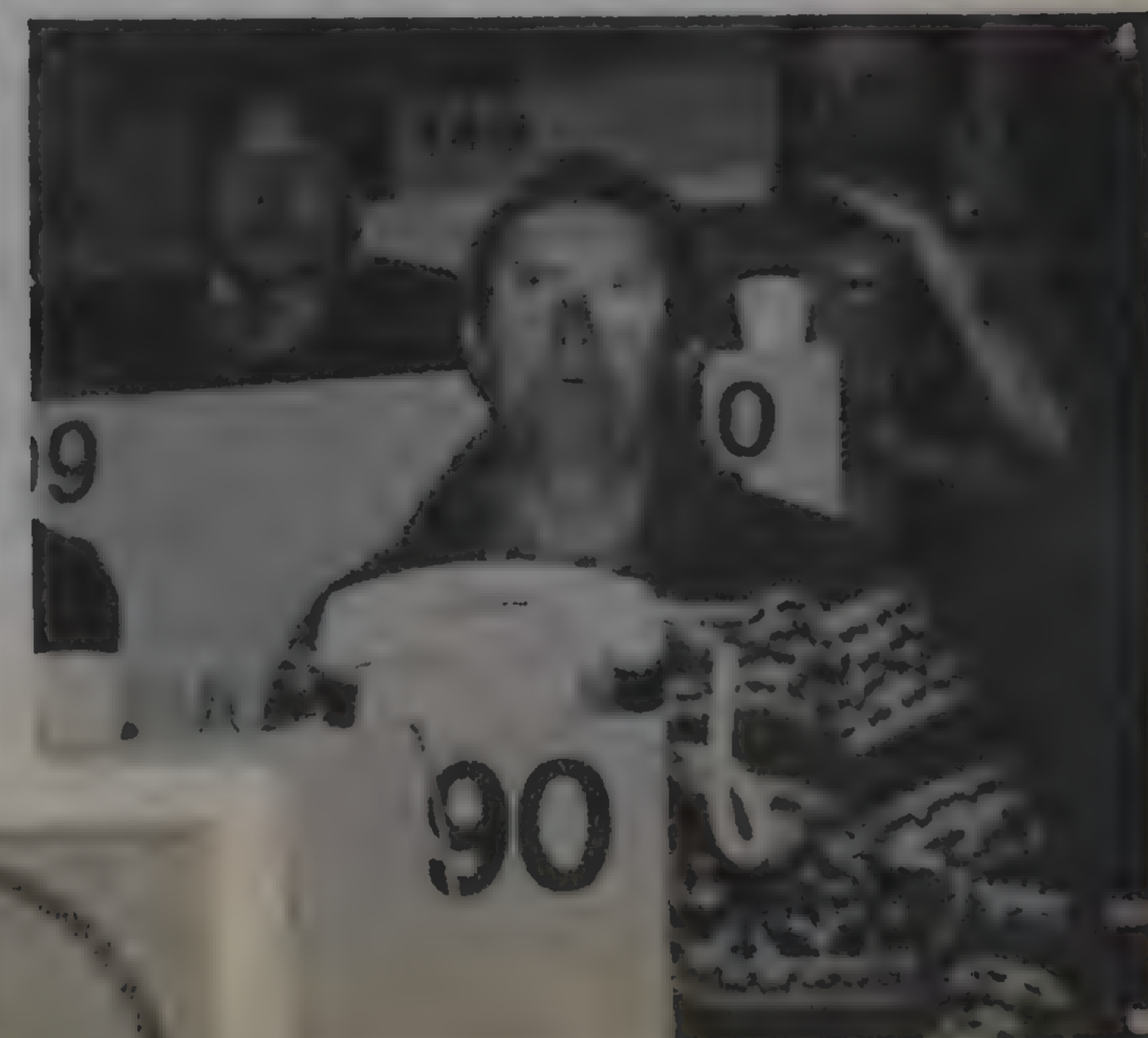
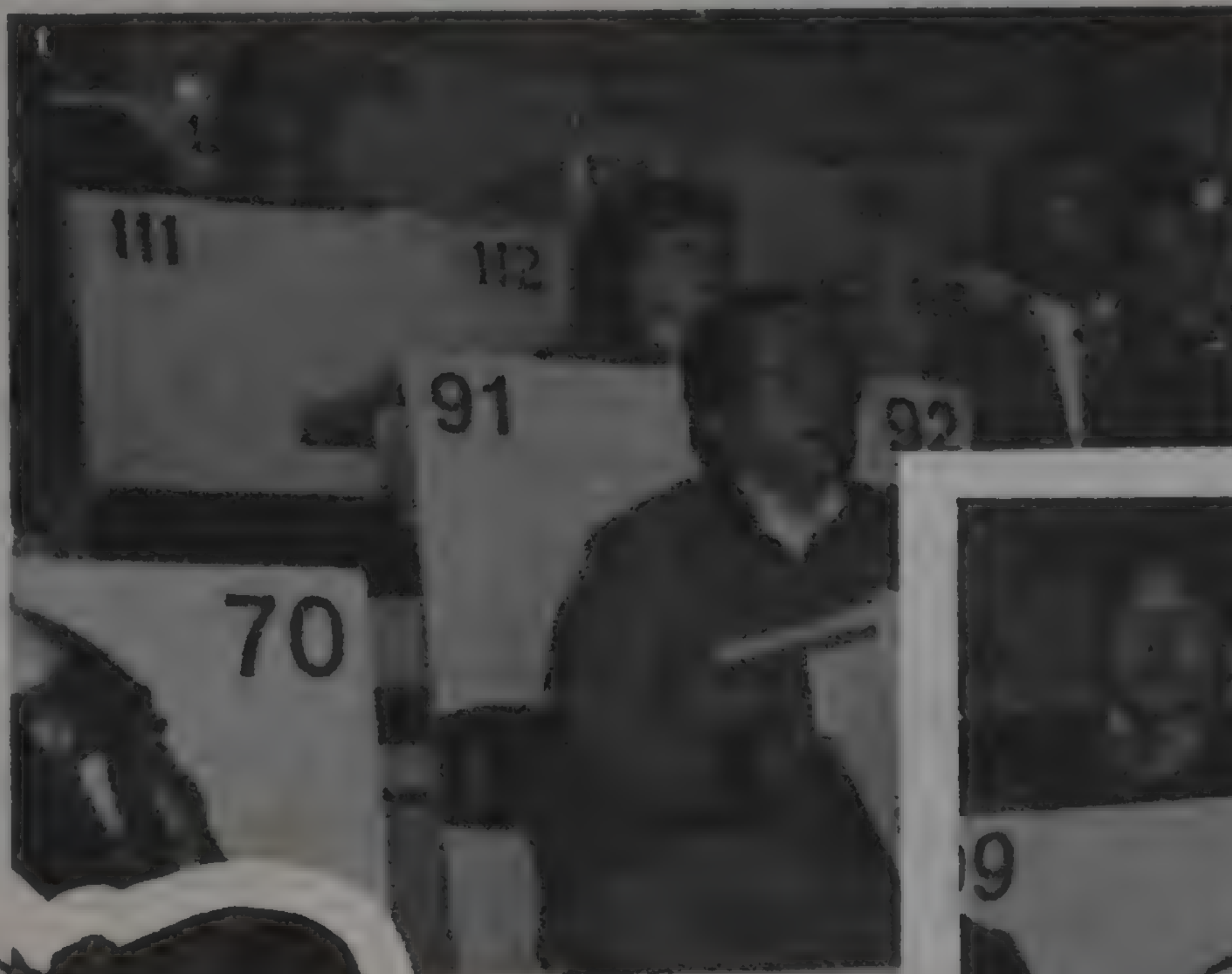
Another difference between Aalsmeer and Burnaby is that when the grower pushes the zero button for the second time

A heavy burden

Monday mornings is only a short auction in Burnaby. This morning, after about an hour, all the flowers are sold. Daffodils, freesias, gerberas, tulips and carnations have been snapped up by the traders of beauty and scent. They are loaded into trucks that will spread out over the city, which lies there waiting to express its multiplicity of feelings: "I love you," "I'm sorry," "congratulations," "Hey, it's okay," "thank you."

And to think that fragile blossoms provide a stable economy for more than fifty growers and many more buyers, with auction sales at \$10 million for 1982. And to think that these same fragile blossoms are subjected to the efficiency of a computerized clock auction system.

It's a wonder they survive to carry the heavy load of our emotions.



Dutch

Uit Nederland

□ Radio Nederland - Prins Claus is weer opgenomen in de universiteitskliniek in Bazel Zwitserland voor verdere behandeling van zijn klachten van depressieve aard. Dat is gebeurd op advies van de

Nijmeegse hoogleraar professor Nijdam omdat de prins in Nederland niet naar verwachting herstelde.

Prins Claus werd op een oktober vorig jaar voor de eerste maal in de kliniek in Bazel

opgenomen. Op 17 januari werd de behandeling voortgezet in het Sint Laurens Ziekenhuis in Breda. De prins zelf gaf er toen de voorkeur aan om in Nederland te worden verpleegd. Er is nu tot

terugkeer naar Bazel besloten gezien de onvoldoende vooruitgang in Breda.

□ Sinds enkele jaren wordt Twente geplaagd door een geheimzinnige ziekte onder het

vee. Koelen kregen kale plekken, gaven steeds minder melk en stierven. Kalveren bezweken na een slopend ziekteproces. En ook veeboeren en hun gezinnen kregen ziekteverschijnselen, die sterk overeenkwamen met die van de dieren. En niemand die de oorzaak kon ophelderen.

Tot dusver dan, want een onderzoek van de Technische Hogeschool Twente heeft aangetoond dat er verband bestaat tussen de massale veesterfte (want zover was het al gekomen) en de vervuiling van weilanden met HCH, ofwel Hexachloorcyclohexaan.

Inmiddels zijn in Twente maar liefst 12 plekken gevonden, die besmet zijn met HCH, niet alleen weilanden, maar ook een woonwijk in Hengelo. Volgens de verwachting zitten er nog tonnen van het spul in de Twentse bodem.

De veroorzaker van de verontreiniging is volgens het onderzoek de voormalige fabriek Stork Chemie in Hengelo. Daar kwam HCH vrij bij de produktie van een insectenbestrijdingsmiddel. In de veronderstelling dat het geen kwaad kon voor het milieu, werd HCH op talloze plekken in de omgeving gestort. Bij de overheid is nu aangedrongen op verwijdering van deze giftige stof.

□ De cent werd op 1 maart definitief buiten omloop gesteld. Dat betekent dat de cent dan is afgeschaft als wettig betaalmiddel. Als rekeneenheid blijft het muntje nog wel bestaan. In de winkels bijvoorbeeld moeten de prijzen van de artikelen tot op de cent nauwkeurig worden vermeld; bij afrekening wordt het bedrag dan afgerond. De beslissing tot afschaffing van de cent is genomen omdat de fabricagekosten per munt al ongeveer drie centen beliepen.

Sinds 1980 zijn er geen centen meer bijgemaakt. Maar er moeten in Nederland nog 1,7-miljard centen onder de mensen zijn, ofwel voor 17-miljoen gulden. Al die mensen krijgen een jaar de tijd om hun spaarcentjes om te wisselen en dan valt absoluut (na een muntgeschiedenis van 167 jaar) het laatste doek voor de cent.

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De regering van Ontario zou graag willen dat je deze zomer een baan hebt. Summer Experience '83 is jouw kans om op een van de 100 arbeidsprojecten te werken in regeringsdiensten en gemeentelijke organisaties door geheel Ontario.

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We verwachten veel meer aanvragen dan er banen beschikbaar zijn. Je wordt ten sterkste aangeraden om alle andere beschikbare banen te proberen in het geval je niet wordt aangenomen door Summer Experience '83.

SLUITINGSTERMIJN

Tenzij anders aangegeven in de gids, is de sluitingsdatum: voor Post Secondary: 5 april 1983. Voor Secondary en alle anderen: 15 april 1983.

Solliciteer nu.

Secretariat for Social Development.



Margaret Birch, Provincial Secretary
William Davis, Premier

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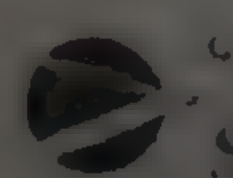
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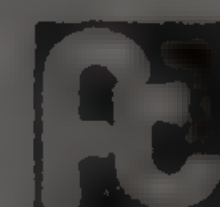
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Dutch

Persoverzicht

Carl D. Tuyl

Een man een man, een woord een woord! Gedachtig aan dat spreekwoord en in de vervulling van een belofte, hield de regering een twee-daagse conferentie met vertegenwoordigers van de Inheemse bevolking, die zich zelf beschouwen als vrije, onafhankelijke en soevereine volken in ons land. In principe ging Ottawa in zekere mate akkoord met die definitie en zienswijze.

Het idee van soevereiniteit werd afgewezen, maar het beginsel van zelfbestuur tot op zekere hoogte werd voor mogelijk gehouden. Er werd wel een vredespijp gerookt, maar de vrede is nog niet gesloten. Het valt echter te bewonderen dat de regering niet vast zit in dogmatiese hardnekkigheid. Alas, de reactie van provinciale regeringen was niet bemoedigend, er werd afkeurend gesproken in de provinciale hoofdsteden over Ottawa's bereidheid om de inheemse sektor van onze bevolking zo ver tegemoet te komen.

Het was een teleurstellende week voor de P.C.-partij. Een publiek opinie-onderzoek, gehouden na de vergadering te Winnipeg, wees uit dat de populariteit van de partij met vier procent gedaald was. Ook weer niet zo'n groot wonder natuurlijk want het onder-de-tafel-gevecht in dat congres was een onsmakelijke affaire, die bij veel mensen een vies nasmaakje veroorzaakte.

Achter de schermen van politieke eenheid in de partij wordt er hevig geschermt over wiens haan

koning zal kraaien. Vijf kandidaten hebben zich gemeld, maar de drie meer serieuze aspirant-leiders zijn nog steeds druk bezig met neuzen tellen. Dat zijn Loughheed, Davies en Mulroney, de spoken noemt Clark ze, omdat ze op de achtergrond blijven. Davies en Loughheed loeren naar elkaar als een paar kemphanen, die niet de eerste aanval willen doen.

De prijs van benzine was misschien wel het drukst besproken onderwerp in de afgelopen week. In Orangeville, hier in Ontario, ging de prijzenoorlog zo ver dat een verkoper het edele nat aanbood voor tien liter voor een cent. Dat was natuurlijk een uitschietertje, maar het is wel een feit dat het grote aanbod een voortdurende pressie op de prijzen uitoefent. Er werd mij verteld dat tankschepen in Rotterdam moeten wachten omdat er geen plaats is voor hun lading.

Het enige officiële voordeel dat er voor ons Canadezen in zit is, dat de voorgenomen verhoging van Canadese olie niet door zal gaan. De omstandigheden veroorzaken natuurlijk weer verschillen tussen Ottawa en Alberta. Als gevolg van een overeenkomst gesloten in 1981 betaalden wij ongeveer 75% van de wereldprijs, maar nu die naar beneden gaat, wil men in Alberta een hoger percentage.

De olie-producerende landen kwamen in paniek overeen om hun prijs en produktie te stabiliseren, maar er zijn teveel olie-producenten

buiten het O.P.E.C. verband die maling hebben aan die overeenkomst.

In Ottawa vergaderden ook de provinciale premiers die het over een punt eens werden, namelijk om over een paar maanden weer te vergaderen. En daar voegden ze dan ook nog het woord "misschien" aan toe. Ze waren wantrouwend ten opzichte van de economische verbetering, en willen eerst eens even de kat uit de economische boom kijken voordat ze zich meer optimisties gaan uitlaten. Rene Levesque, onze vrijheidsblijheid-premier van Quebec, werd weer eens ergens kwaad over, en verliet de vergadering kokend van opwindend en woede.

De Amerikaanse ambassadeur in Ottawa gaf weer eens blijk van het feit dat hij net zoveel van diplomatie af weet als wijlen Kenau Simons Hasselaar, die tijdens het beleg van Alkmaar de stadsbevolking op haar rijke woordenschat trakteerde. Robinson, de bewuste ambassadeur, trok aandacht door zijn beschuldigingen te richten aan mensen die nogal wat vragen hebben aangaande de testen van de nieuwste kernraket in Canada. Als de ambassadeur de kranten uit Washington leest, kan hij misschien kennis nemen van het feit dat heel veel van zijn landgenoten, inclusief leidinggevende figuren, er nou ook niet bepaald van vreugde over lopen rond te springen. Dat hele ontwapeningsoverleg dreigt op niets uit te lopen omdat er

van beide kanten geen bereidwilligheid is om water in de wijn te doen.

De populariteit van president Reagan heeft in Amerika een nieuw laagtepunt bereikt. Hij vraagt nu om 110 miljoen dollar voor militaire steun voor El Salvador waar een uiterst korrupte regering te kampen heeft met links georiënteerde verzetskrachten. Dat hele Midden-Amerika gebied is een kruikvat. En de Amerikanen zitten met de moeilijkheid dat ze, om de communisten weg te houden, regeringen moeten ondersteunen die stinken als drie-daagse doolevis.

Over kommunisme gesproken: het was honderd jaar geleden dat de man die de nieuwe hemel en de nieuwe aarde met werkers solidariteit binnen ons bereik zou brengen, Karl Marx, dit aardse strijdtoneel verliet. Hij zal er wel geen flauw besef van hebben gehad dat met name in Rusland zijn theorie een kans gegeven zou worden. En mocht hij weten hoe het daar nou toegaat dan zal hij zich, zoals tante Katrien het zei, wel in zijn graf omdraaien.

En hoe effectief ons Calvinist Contact communiceert mag blijken uit het feit dat mijn eerder schrijven waarin ik mijn weeklacht over de afwezigheid van erwtesoep publiceerde, een lezeres in Aylmer tot Christelijk mededogen bewoog, en wij ontvingen per post een pakketje met erwten en een overvalste Gelderse rookworst. Ik heb er van gesmuld.

De Beking van Beza 2



J. Van Harmelen
Editorial

Beza was zo'n begaafde man, en was overal welkom, zelfs aan het hof. Hij studeerde naar hartelust, werd geëerd om zijn gedichten. Zulk een leven in de hoogste kringen te Parijs bracht natuurlijk ook gevaren met zich mee. Vooral op zedelijk gebied. En hij had daar last van, maar hij had er ook een open oog voor. En om aan de verleiding te ontkomen trad hij in het geheim in het huwelijk met een meisje waar hij veel van hield, al was ze niet van dezelfde stand als hij, Claudia Desnoz. Hij heeft zelf geschreven over de strikken die hem door de satan werden gespannen, en hij noemde er drie in het bijzonder, waardoor de satan hem wilde laten vallen.

"Ten eerste het lokaas van de hartstocht, dat in een stad als Parijs ruimschoots aanwezig is, en veel begeerd wordt.

Ten tweede de zoete vleitaal van roem die ik geogst had, voornamelijk door de uitgave van mijn gedichten.

En ten derde allerlei uitzicht en verwachting op de hoge ereambten die men mij voorspiegelde, waartoe zelfs enige vooraanstaanden aan het hof mij reeds bestemd hadden, tot verkrijging waarvan mijn vrienden zich in de weer stelden, en waarop mijn vader en mijn oom mij zonder ophouden wezen.

Het was Gods bedoeling dat ik deze gevaren zou ontvluchten. Want om niet van deze boze lusten overwonnen en beheerst te worden heb ik mij verloofd aan een vrouw, ja, wel in het geheim,

doch zo, dat twee mijner vrienden er van wisten, deels opdat ik anderen geen aanstoot gawe, deels opdat ik mij van het duivelse geld, dat ik reeds uit geestelijke fondsen trok, losmaken kon. Ik deed haar echter bij de verlovings uitdrukkelijke belofte, dat ik haar ondanks alle hinderpalen eenmaal in de Kerk des Heren met mij nemen, en openlijk door de echt aan mij verbinden zou, en dat ik nimmer enige pauselijke wijding of orde aannemen zou, waaraan ik mij ook trouw heb gehouden."

bezoek brengen aan Calvijn. Die kende hem nog uit de periode toen Calvijn en Beza onder een dak studeerden bij Melchior Wolmar. Beza vertelde Calvijn van zijn ziekbed, van zijn bekering, en van zijn wens om de Reformatie te dienen. Hij vertelde hem ook van zijn geheime echtverbintenis met Claudia, en de biografen schrijven: Zijn eerste gang na het bezoek bij Calvijn, leidde naar het huis des gebeds, waar zijn huwelijk openlijk bevestigd werd. Wat hij nu echter beginnen zou

Zijn familie kon deze bekering van Beza niet waarden noch begrijpen. Ofschoon Beza op allerlei wijze gepoogd had de redenen van zijn vlucht naar Geneve te verklaren, heerste nochtans in het hart van zijn vader zo machtig de hoop op de roem en welvaart van zijn adellijke huis, dat hij de afval van zijn zoon als een smet op de naam van zijn geslacht beschouwde. Daarom kwam op een zekere dag Beza's oudste broer naar Lausanne om hem in de naam van zijn vader allerdringendst te vermanen in de schoot der Roomse Kerk terug te keren en mee te gaan naar het ouderlijk huis.

De broer bemerkte echter al gauw dat de zaken er anders voorstonden dan zijn familie in Frankrijk zich had voorgesteld. Hij trof een gezin aan waar vrede en blijdschap in Christus werd gevonden, een godzaligheid, waarvan hij nimmer enig vermoeden had, en in plaats van een hopeloze ketter zag hij in Theodoor een man wiens leven op een rots gegrond was. En Theodoor liet niet na zijn broer in de waarheid Gods in te leiden. Er viel niets te bekeren aan Theodoor, dat zag die oudere broer wel in. Toen hij vertrok kreeg Beza de ernstige boodschap dat zijn grijze vader in eigen persoon nog zou komen om met hem te praten.

Zij ontmoeten elkaar in een grensplaats van Frankrijk. Na lange scheiding, en met ontroerende aandoening zag Theodoor zijn oude vader weer, die om hem zoveel verdriet had. Toch kon ook deze oude vader zijn zoon niet terugwinnen voor de Roomse Kerk, noch hem bewegen terug te keren tot het ouderlijk huis. De zoon doorstond dit ouderhoud, maar de vader ging bedroefd terug.

NOOT: Er is een mooi boekje geschreven, met de titel: „Enige bladzijden uit het leven van Theodorus Beza", opgeslagen door Ds. P.N. Kruijswijk, Sneek, uitgever J.W. Boeljinga, 1894.



Op 23 oktober 1548 kwam Beza, toen hij 29 jaar was, met zijn vrouw Claudia in Genève aan. Hij leefde daar onder een schuilnaam Thibaud de May.

Het eerste wat hij deed was een

was hem zelf een raadsel. Er was echter een openstaande leerstoel in de oude letteren aan de school te Lausanne. En op 6 november 1549 trok Beza als professor naar Lausanne."

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THANKS
HAMMING: Our warmest thanks for all the congratulations by cards, letters, flowers and telephone calls, with our 45th Wedding Anniversary. It was heartwarming and much appreciated. Peter I. and Antje Hamming, R.R. #1, Auburn, Ont.

BIRTHS
ARENDS: With joy and thanksgiving to the Lord our maker, we, Jake and Janie (nee Kielstra), wish to announce the safe arrival of our precious healthy son, JOSEPH CHARLES, on February 19, 1983, weighing 8 lbs. 9 oz. Little Joey is the first grandchild for Ray and Sien Kielstra, St. Thomas and 14th for Jake and Alice Arends, Strathroy.
621 Elm St., St. Thomas, Ont.

DEVRIES: With thanks to our God, the giver of all life, John and Alice joyously announce the birth of our second child, BRADLEY DAVID, born February 22, 1983, weighing 7 lbs. 4 1/2 oz. A brother for William John. The third grandchild for Mr. and Mrs. Wm. DeVries, Bowmanville and fourth grandchild for Mr. and Mrs. Klaas Woudsma, Cobourg.
R.R.#4, Bowmanville, ON L1C 3K5

DEVRIES: With much joy and thankfulness to God, we, Leo and Marg, wish to announce the birth of our first child, a son, DANIEL JOHNATHAN, born on March 11, 1983. Daniel is the first grandchild of Mr. and Mrs. John Vellenga of R.R.#1, Smithville, and the 16th grandchild of Mr. and Mrs. Jack DeVries of Fenwick. Daniel is also the 17th great-grandchild of Mrs. P. Vellenga of Stoney Creek, and the 26th great-grandchild of Mrs. E. Roorda of Shalom Manor, Grimsby.
772 Welland Ave., Fenwick, ON L0S 1C0

MOESKER: "The Lord has done great things for us and we are filled with joy" (Psalm 126:3).
With thanksgiving to God, we, Mark and Margaret, are happy to share with you the birth of our son, JAMES LUCAS, born on March 5, 1983, weighing 8 lbs. 4 oz. James is a little brother for Scottie and a grandson for Mrs. Maria De Groot and Mr. and Mrs. Luke Moesker.
R R #3, Wellandport, ON L0R 2J0

RENSINK: With thankfulness to the Lord, we, Hank and Fransina, are proud to announce the gift of our third child, a daughter, KRISTA JANELLE, born on February 14, 1983. She is a welcome sister for both Rachel and Heather; 8th grandchild for Harry and Betty Roffel of Glen Williams, 5th grandchild for Mrs. Dreny Rensink of Picton.
54 Norton Cres., Georgetown, ON L7G 1N2

BIRTHS
SLOFSTRA: "But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children" (Psalm 103:17).
The Lord, in his love, has again entrusted one of his children to our care. We, Bert and Diane, praise him for our daughter, ADA MARJA, born March 10, 1983. Ada is a new sister for Joel, Jennifer, Alicia, and Janine, and a new granddaughter for Rev. and Mrs. L. Slofstra of Simcoe, Ont., and Mrs. A.W. Schaafsma of Victoria, BC.
Box #338, Lucknow, ON N0G 2H0

SMEDES: Praise the Lord for the miracle of new life! (Ps. 139:13,14). We are happy to announce the birth of our first daughter, LORETTA, on March 9, 1983. A little sister for Tony and Trevor. First granddaughter for Pim and Wietske Staring of Calgary, Alta., 3rd granddaughter for Harry and Wietske Smedes of Georgetown, Ont. Happy parents Ted and Alice Smedes.
#7-4769 Hubalta Rd., S.E., Calgary, AB T2B 2N9

MARRIAGES
MERENESS-GUETTER: Give thanks to the risen Lord, give praise to his name! On April 2, 1983, we, JUNE MERENESS and HENRY GUETTER, will be united in marriage at Christ Church, 2500 Breton SE, Grand Rapids. Our parents, Mr. and Mrs. Jud Mereness and Mr. and Mrs. Peter Guetter join us in this celebration. Future address: 1467 Kalamazoo SE, Apt. B, Grand Rapids, MI 49506.

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With thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,
ANDY and ANN BEERDA (nee Bronsema)
"In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).
May God continue to fill their lives with love.
Congratulations from your children and grandchild:
Bob — Kelowna, BC
Laureen & Brent McMyn; Justin — Smithers, BC
Stephen — Smithers, BC
Catherine — Smithers, BC
Home address: Box #3145, Smithers, BC V0J 2N0

Andyk 1948 Chatham 1983
April 1
With thankfulness to the Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,
HARRY and GRACE DE JONGE (nee Schenk)
It is our prayer that God will continue to guide and bless you both and keep you in his loving care.
Liz & John Vannoord; Douglas, Scott, Terri-Lynn — Chatham, Ont.
Clare & Louwina De Jonge; Ryan, Lindsay — Chatham, Ont.
Pete & Sher De Jonge; Lucas — Chatham, Ont.
Harold De Jonge — Victoria, BC
Ed & Faye De Jonge; Stephanie, Jamie, Jessica — Chatham, Ont.
Home address: 1 Silvana Dr., P.O. Box #575, Chatham, Ont.

C.C. helps in finding teaching positions.

ANNIVERSARIES
Broek op Langedijk 1943 Sarnia, Ont. 1983
With thankfulness to God for his faithfulness, we hope to celebrate with our parents,
JOHN and AGNES DEGROOT (nee Dekker)
their 40th Wedding Anniversary.
"And my God will meet all your needs according to his glorious riches in Christ Jesus" (Phil. 4:19). Your children and grandchildren wish you God's continued blessings in the years to come.
We also remember with love our son and brother, Cor, whom the Lord took home at 24 years of age on August 13, 1968.
Family and friends are invited to join us at an open house in the First Chr. Ref. Church of Sarnia on March 25, 1983, from 7:00 - 9:00 p.m.
Tena & Len VanRys — London, Ont.
Ada & Rich VandenBerg — Waterloo, Ont.
Art & Thea DeGroot — Sarnia, Ont.
Albertina & Michael VanderWeele — Orange City, Iowa
Nell & Bill VanGeest — Rexdale, Ont.
Jack DeGroot — Sarnia, Ont.
John DeGroot & Cheryl Vlasblom — Sarnia, Ont.
Betty & Tom VanEck — Grand Rapids, Mich.
Marlene DeGroot — Grand Rapids, Mich.
Paul DeGroot — Burlington, Ont.
Rodney, Jason, Trevor, Sonya, Sarah, Rachel, David, Rachel, Lisa, Jevon, Jennifer, Esther, Amaryah, Jeremy, David, Nathaniel, Thomas and Justin.
Best wishes only, please.
Home address: 1532 Murphy Rd., Sarnia, ON N7S 2Y9

"For the Lord is good: His mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5). In his goodness, God has richly blessed us as a family.
We thank him that we may now celebrate with our parents,
HANS and GERRIE KUYVENHOVEN (nee Vandenberg)
their 30th Wedding Anniversary on March 24, 1983.
Love and congratulations from:
John & Eleanor Kuyvenhoven; Jordan, Janelle, Jessa — Wingham
Wilma & Jake Hlemstra; Sarah, Jill, Rodney — Palmerston
Caroline & Al Groen — Woodbridge
Douglas Kuyvenhoven & fiancée Deb Sjaarda — Wingham
Home address: Box #370, Wingham, ON N0G 2W0

Anna Paulowna 1938 Chatham 1983
April 12
The Lord has given us the privilege of celebrating with our parents and grandparents their 45th Wedding Anniversary,
CORNELIUS and MARTHA VAN HELDEN (nee Dragstra)
We thank God for keeping them in his special care for us all, and pray for his continued blessing in the years to come.
With much love from their children and grandchildren:
Peter & Jean Van Helden; Mark, Ken, Neil, Stephen — Chatham, Ont.
Martha & Peter Visser; John, Marcy, Bob, Annette — Orillia, Ont.
Willy Schenk, Brian, David, Allen, Paul — Chatham, Ont.
John & Cher' Van Helden; Dawn-a-Lea, Cindy — Chatham, Ont.
Alice & Suso Bach; Deanna, Miranda, Melanie — Strathroy, Ont.
Home address: 42 Devonshire Rd., Chatham, ON N7L 2S9

ANNIVERSARIES
Grootevast 1938 Canfield 1983
April 8
"How good it is to give thanks to you, O Lord ... to proclaim your constant love every morning and your faithfulness every night" (Psalm 92:1a,2).
With joy and thanksgiving, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,
JERRY and MARY DRENTH (nee VanDerHeide)
May God richly bless you with many more years of happiness and health, for each other and to share with us, your family.
Love and congratulations from:
Albert & Willy; Monica, Jeffrey, Sarah Lynn
Peter & AnneMarie; Michael Henry & Ruth; Chris, David, Barbara Tom & Joanne; Greg, Kevin, Randy, Sheila
Linda & John Rynberk; Matthew, Scott
Bert & Atherton; Jessica, Adam Theodore
Open house will be held, D.V., on April 8, 1983, from 9:00 - 11:00 a.m. and 2:00 - 4:00 p.m. at their home. Best wishes only, please.
Home address: R.R.#2, Canfield, ON N0A 1C0

Brampton 1958 London 1983
April 5
"Commit your way to the Lord; trust in him and he will do this" (Psalm 37:5).
With joy and thankfulness to the Lord, we celebrate with our parents,
ART and EDATIESMA (nee Bouwers)
their 25th Wedding Anniversary.
With love:
Elizabeth & Ted
Yolanda
Heather
Lucinda
George (predeceased)
Arthur
Open house will be held on April 5, 1983, from 7-10 p.m. at their home. Home address: 308 Spruce St., London, ON N5W 4N5

Ten Boer 1933 Pitt Meadows, BC 1983
"Behold the eye of the Lord is upon those who fear him" (Psalm 33:18a).
"For the Lord is good, his steadfast love endures forever, and his faithfulness to all generations" (Psalm 100:5).
With joy and thankfulness to God, we hope to celebrate, the Lord willing, on March 25, 1983, the 50th Wedding Anniversary of our grandparents and great-grandparents,
DIRK and MENKA VANDERKLOK (nee Ellerie)

May the Lord bless you and give you many more years together. With much love and congratulations from your grandchildren and great-grandchildren:
Vic & Beryl DeJong; Kristie, Lisa — Matsqui, BC
Dan & Ann DeJong — Vancouver, BC
Martin & Tina Houweling; Dennis, Janice, Andrea — Prince George, BC
Albert & Irene DeLange; Angela, Ryan, Sherri — Abbotsford, BC
John & Louise DeJong (fiancee) — Deroche, BC
Wayne DeJong — Deroche, BC
Marian DeJong — Deroche, BC
Michelle VanderKooi — Haney, BC
Micheal VanderKooi — Haney, BC also with our parents, uncles, aunts and cousins.
Home address: 10296 222 St., Apt. #306, Canuck Plaza, Maple Ridge, BC V0X 5W1

ANNIVERSARIES
Barrie 1958 Barrie 1983
March 29
"God is our refuge and strength and ever present help in trouble" (Psalm 46:1).
VIC and JANE TRIEMSTRA (nee Mudde)
25 years ago on this day, our parents vowed together to stay. God has kept them through the trials and joys, and blessed them with children - 2 girls and 2 boys.
We thank the Lord for you, our Mom and Dad, and may he continue to bless you.
With love:
Nellie — St. Thomas
Anita & David Thomas — Vancouver, BC
Kevin & Kim (girlfriend) — at home
Jason — at home
Best wishes only.
Home address: 517 Big Bay Point Rd., Barrie, ON L4N 3Z6

Kampen 1953 Edmonton 1983
April 15
"Behold the eye of the Lord is on those who fear him, on those who hope in his steadfast love" (Psalm 33:18).
With thankfulness to our God, we are pleased to announce the 30th Wedding Anniversary of our parents,
WILLEM and ANTJE VANDENBERG (nee Breet)
We wish you the Lord's blessing on this day. It is our prayer that the Lord will continue to watch over you.
With love:
Jan & Marilyn VanDenBerg; Bradley, Melinda
William & Anna VanDenBerg
Jeanette & Jack Vooys; Brian, Karen
Annette
Conrad
Home address: 3605 - 116 Ave., Edmonton, AB T5W 0W7

Bloomfield 1953 Sunderland 1983
Wedding Text: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Philippians 4:6,7).
With thankful and loving hearts, we will celebrate with our parents,
RALPH and HELEN VAN HARTEN (nee Kooger)
their 30th Wedding Anniversary on March 27, 1983.
May the Lord be near unto them and give them many more years of happiness and joy.
Erika
Brenda & Ivan DeJong
David & Lisa; Robert
Martin & Margaret (engaged)
Home address: R.R.#1, Sunderland, ON L0C 1H0

OBITUARIES
2 Cor. 4:6-18
Gone to be with the Lord, after an illness patiently endured,
RENEE LOUISE DeBOER
on March 3, 1983, at the age of 16. Lovingly remembered by her parents, Bill and Margaret. Brother and sisters:
Sharon & James (fiancee)
Keith
Annette
Janna
Grandparents, uncles and aunts, nieces and nephews.
Home address: 16321 - 198th Ave., Surrey, BC V3R 6C5

Classified Advertising

OBITUARIES

We mourn the passing away of our beloved granddaughter, niece, and cousin,

RENEE LOUISE DeBOER

daughter of Bill and Margaret DeBoer of Surrey, BC.

We are greatly comforted by the firm knowledge that she is with her Lord in heaven.

Mr. & Mrs. A.H. Cook — Burnaby, BC

Harry & Ria Cook, Colin, Natalie, Becky — Edmonton, Alta.

John & Sarah Cook; Nigel, Elisa, Milon — Ottawa, Ont.

Hugh & Judy Cook; Karlin, Jeremy, Justin — Hamilton, Ont.

Case & Jan Cook; Aaron, Kory — Burnaby, BC

Cornwall, Ont. Ryssen, Holland March 15, 1953 March 5, 1983

The Lord took home suddenly his child, our nephew,

WILLIAM JANSEN

Dear husband of Hetty Landeweerd and father of Marlene and Dorien.

Dear son of Gerrit Jansen and the late Maria Jansen-Dykink.

"When through the deep waters I call you to go, the rivers of sorrow shall not overflow; I'll strengthen you, help you, and cause you to stand, upheld by my gracious omnipotent hand."

John & Betty Veldhorst — Bluevale, Ont.

Jerry & Alice te Raa — Riply, Ont.

Suddenly on February 25, 1983, our heavenly Father called to his eternal home, our dear brother, brother-in-law and uncle,

JOHN TALSMAN

at the age of 60 years.

May the Lord comfort and sustain our sister-in-law and her family.

Our brother was predeceased by his father Albert, December 5, 1954; his mother Trijntje, November 20, 1977; brother-in-law Peter Attema, June 28, 1963; and nephew Alfred Attema, October 31, 1971.

H.J. van 't Hul & D. van 't Hul-Talsma Frank & Aly, Tineke & Rob, Marja & Frans, Alberta & Peter, Henk & Klazine — Nunspeet, Holland

A.J. Stolte & J. Stolte-Talsma (Attema); Frank & Donna May, Albert & Geraldine, Theresa & Rolf, Ena Joan, Dorothy & Jack, Peter Henry — Bentley, Alta.

Janny Talsma — Leeuwarden, Holland

Box 345, Bentley, Alta.

TEACHERS

AYLMER: Immanuel Christian School Society invites applications for the position of **teaching principal** and/or a **teacher** with experience for **upper grades**. Resume, applications or inquiries should be forwarded to: Chairman of Education Committee, Mr. Paul Vandebink, R.R.#1, Belmont, ON N0L 1B0

AYLMER: Immanuel Christian School in Aylmer requires a **teacher** for the **junior grades** with ability in French and/or Remedial. Please apply to Mr. Richard Poor-tinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6

DUNDAS: Calvin Christian School invites applications for the 1983/84 school year for a teacher to teach **grade 8 half time** and/or a **remedial class** half days. An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R.#2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

TEACHERS

BOWMANVILLE: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: **French, science, PE/English**. Send resume, references, and applications to the school, c/o Ren Siebenga.

CHATHAM: Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects — **English, French, geography, man in society**. Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

DUNNVILLE: Dunnville Christian School, we are a friendly rural christian school in the Niagara district of southern Ontario, seeking teacher for **part-time principal relief** in grade 7-8, for the 1983/84 school year. Apply to: Wm. R. Rang, Principal, R.R.#1, Dunnville, ON N1A 2W1

FRUITLAND: John Knox Memorial Christian School invites applications for a **half time grade 2 position** and a possible opening in the **senior grades**. Please submit applications to: Mr. J. Van Breda, Principal, John Knox Chr. School, Box #27, Fruitland, ON L0R 1L0; phone: (416) 643-2460.

GUELPH: Emmanuel Christian High School requires a **part-time teacher** for **grades 9 and 10 French** from March to June, 1983. Send letters of application to: Mr. J.G. VanDooren, Principal, c/o 57 Suffolk St. W., Guelph, ON N1H 2J1; phone: (519) 836-1160.

JARVIS: Jarvis District Christian School invites applications from qualified, experienced or new teachers for a position in **grade 4/5**. There may also be a possible opening at another grade level. Please send letter of application and resume to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; phone: (519) 587-4444.

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

METCALFE: Metcalfe Community Christian School Association invites applications for the position of **teaching principal** in a small interdenominational school in the Nation's capital region. Send application to: Alice Proper, Broad Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

MISSISSAUGA: John Knox Christian School has an opening for an experienced **kindergarten** teacher as well as a possible opening for a **grade 5/6** with ability in music. Please send resume and applications to: Mrs. R. Klomps, 3351 Hornbeam Cres., #63, Mississauga, ON L5L 3Z8

TEACHERS

OTTAWA: Qualified teachers required. **French, physical education, and biology** and possible opening in **English, mathematics and accounting**. Candidates must be mature Christians who are able to integrate their faith with their subjects; salary above OACS scale. Apply to: D. Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K2A 2G5; phone: (613) 722-1175.

OWEN SOUND: Timothy Christian School, Owen Sound, Ont., invites applications for vacancies in the **primary and junior grades** for the 1983-1984 school year. Experience and ability to teach French will be an asset. Send applications and resume to Mr. Anco Farenhorst, R.R.#3, Owen Sound, ON N4K 5N5

PETERBOROUGH: Rhema Christian School is in need of 1 full-time teacher to fill a **grade 3-4** position. This person should have a strong **music** background and be able to teach **French**. Application forms are available by contacting the school. Rhema Christian School, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; (705) 743-1400

REXDALE: Timothy Christian School invites applications for the position of **half-time principal relief** at junior or intermediate level. Please ask for application form. (416) 741-5770; Mr. H.K. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

STRATFORD: Stratford and District Christian School has a definite opening for a **combined grade 1 and 2** position with approximately 15 students, and a definite opening for a **combined 3,4,5** position; duties to commence in September, 1983. Direct inquiries to: A.J. Vanderstoel, Principal, c/o Stratford Christian School, Box #276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school), or (519) 284-1031 (home).

THUNDER BAY: Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary or intermediate** grades. Also required is a regular **supply teacher** with ability in Music, French and Remedial teaching and possible secretarial work. For further information, call Mr. J. Tamming, Principal for 1983/84, at (519) 623-2261, or contact the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R. #15, Thunder Bay, ON P7B 5N1; phone: (807) 767-5634.

WOODSTOCK: We invite applications for a possible (Sept. 83) opening in **grade 1**. Training in special education may be an asset. We also have a possible vacancy in **grade 6**. The successful applicant will be responsible for the music program in the senior grades and possibly for the teaching of history on rotation as well. Address all correspondence to R. van der Ploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492 (school); 539-2117 (home).

WYOMING: Yes, we do have an opening in our **combined grades 4 and 5** class of 25 pupils. Please send letters of inquiry to: Wm. Hordyk, Principal, Box #81, Wyoming, ON N0N 1T0; phone: 845-3112.

Looking for a teaching position?
Stop right here!!!
Check C.C.'s teacher listings for possible openings.

TEACHERS

SASKATCHEWAN: Society for Christian Education invites applications from experienced persons to fill a challenging position as **teacher** in our new inter-denominational Christian School, **grades K through 3 or 4**, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

BURLINGTON, WA: The newly organized Christian School Society of Burlington, Washington, is seeking application for a **high school teaching** position. We desire a strongly disciplined, covenantal reformed education for our children, and likewise those who apply should be committed to this. Qualifications in math, science, accounting and a foreign language are desirable. Those wanting more information about the school and position please call: Allan Oudman (206) 856-6576; 2479 Hoehn Rd., Sedro-Woolley, WA 98284.

CALGARY: Calgary Christian School requires a **kindergarten** teacher for the 1983-84 school year, Canadian citizens holding an Alberta Teachers certificate and an Early Childhood Services diploma are preferred. Please forward application and resume by April 30th to: Gerben VanderVeen, Principal, 2839 49th St., S.W., Calgary, AB T3E 3X9; phone: (403) 242-2896 (school).

MEDICINE HAT: Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the **primary and intermediate** grades. Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a **combined kindergarten/relief duties** position. Applicants may apply for one of these placements.

We are an interdenominational school and presently in our first year of operation and growing. If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

LETHBRIDGE: Immanuel Christian School is seeking applications for positions in: **high school mathematics, junior high social studies, junior high English, junior/senior high home economics**. Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

- English • Bible • Mathematics • General Science
- Business Education - typing, accounting • PE - girls
- Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests. Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

(604) 581-1033 (school) or (604) 524-6753 (home)

PERSONAL

Redeemer College student seeks ride to Edmonton on or soon after April 21. Please call: (416) 945-5867 anytime.

PASTOR NEEDED

WHITBY: The Whitby, Ontario, Hebron Christian Reformed Church would like to invite responses from ministers to fill our current vacancy. More information on request. Please reply, in confidence, to: Marten Van Harmelen, 408 Simcoe St., N. Oshawa, ON L1G 4T6 or phone (416) 725-1920.

TILLSONBURG: The Tillsonburg Chr. Ref. Church of Ont., a young congregation, is looking for a pastor to fill their vacancy. Request for a church profile and additional information can be obtained by writing: Calling Committee Tillsonburg Chr. Ref. Church, 90 Concession St. W., Tillsonburg, ON N4G 1R7; or phone (between 5 and 7 p.m.): (519) 842-9649.

TEACHERS

Trinity Christian College Palos Heights, IL

Subject to funding approval, Trinity Christian College invites applications for the following faculty positions for Fall, 1983:

- ★ Nursing (4 positions)
- ★ Theology
- ★ Sociology

For specific descriptions, write to:

Dr. Burton Rozema

Vice President

of Academic Affairs

Trinity Christian College,

6601 W. College Drive,

Palos Heights, IL 60463

Applications will be accepted at least until April 15, 1983, or until the search process is completed.

Trinity Christian College is an EO/AA employer.

AGASSIZ: Agassiz Christian School is in need of a **teaching principal** for September, 1983. Please send applications and resume to: Bonnie VanderVeen, Box #858, Agassiz, BC V0M 1A0 or call: (604) 796-2848.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science and English** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

Classified Advertising

COTTAGES

Looking for a quiet summer resort? We have 10 cottages, boats and motors. Our store is well-stocked with groceries, confectioneries, bait and ice. Excellent swimming and fishing. For further information our winter address is:

Sandy Bay Cottages
c/o Mrs. I. Crann
988 Southgate Drive
Oshawa, ON
L1H 8A1
(416) 579-3996
(until March 31st)

HELP WANTED

PROMOTOR

Christian School Mississauga — To Promote existing Christian School in community - part-time - only self motivated Christian persons need apply; to commence as soon as possible. For more information write: Mrs. R. Klomps, 3351 Hornbeam Cres., #63, Mississauga, ON L5L 3Z8

Earn while you learn a trade! Ambitious, honest mechanically inclined person wanted, to assist diesel mechanic in truck repairs; board in Chr. Ref. home; no car needed. Write or call: Tim Kuipers, Triple "T", R.R.#1, Trenton, ON K8V 5P4; 1-613-392-0091.

An experienced man wanted on a dairy farm; married. Phone: (519) 357-1688.

THUNDER BAY: Experienced dairy farm worker required for 80 cow dairy farm near Thunder Bay, Ont.; duties include milking, herd help, operation and maintenance of farm machinery; house available; close to christian school and church. For further inquiries call: (807) 939-2377 anytime.

HERDSMAN required for large modern dairy farm in Eastern Ontario; milking parlor with double-6, automatic take-off and computer for milk and cow records; Salary negotiable; House available; Located half mile from Chr. Ref. Church and Christian school; Experience an asset; References would be appreciated. Contact: Wm. Zandbergen, R.R. #2, Brinston, ON K0E 1C0.

GENERAL TENDERS ADDITION & ALTERATIONS TO

SHALOM MANOR Bartlett Ave. Grimsby

Sealed bulk tenders are invited for the construction of an addition and alterations to Shalom Manor, Bartlett Avenue, Grimsby. Drawings, tender forms, specifications & information may be obtained from the architect's office on a deposit of \$75.00 which shall be refundable upon return of drawings and specifications in good condition.

General Tenders will be due at the Shalom Manor, General Office, April 19th, 1983 at 3:00 p.m.

Tender Documents will be available for viewing at the Niagara & Hamilton Construction Associations and the Architect's Office.

The lowest or any tender not necessarily accepted.

WILLIAMS, WOODRUFF & ELMES
Architects

146 James St., St. Catharines, ON L2R 6S4

Salem Requires...

Campaign Captains for the All Ontario Telephone Campaign during the week of May 15-22.

Qualifications: enthusiasm and concern; Job Description: to find 5 to 10 responsible helpers; Actual Campaign duration: 2 to 3 hours; Remuneration: Gratitude and the Salem Evening Poems Booklet; Goal: 1000 new members and donors; Application deadline: April 15, 1983

For organizational details write or phone:

Herman de Jong, Development Director,
Jordan Station, Ont., L0R 1S0

Phone: (416) 562-7478

COTTAGES

RICE LAKE

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Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1983. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

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1 & 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.

(705) 429-2420

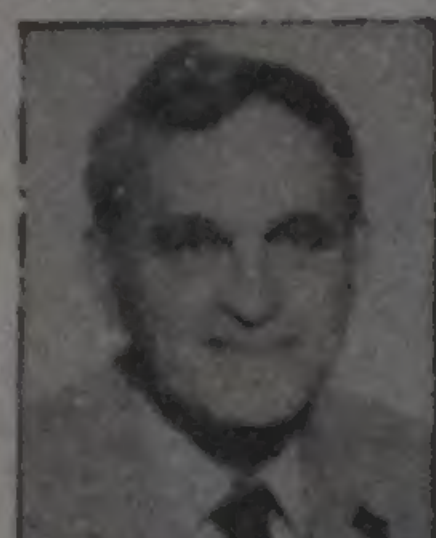
459 Mosley St.

Wasaga Beach, ON L0L 2P0

Site 30, Box 6, R.R.#1

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Res: (519) 672-2283

M.L.S. Realtor

EMPLOY WANTED

Male, 19 years old, seeking full-time employment on dairy farm or hog farm in south-western Ontario; experienced in milking, and can handle farm machinery; non-drinker and non-smoker. Edward Hofstee, (519) 395-5868.

GRAND RAPIDS (Calvin College): 21-year-old Dutch male immigrant, studying at Calvin College, needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact: Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids, MI USA 49506

HELP WANTED

REAL ESTATE

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Dynamic Christian Company offers 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive licence. Company financing available to qualified applicants. Willing to open corporate books. Write to or call:



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ITEMS NEEDED

The Hope Chr. Ref. Church of Port Perry, is interested in purchasing approximately 50 used Collins, World Home Bible League (RSV) Bibles. Please write to Box #1169, Port Perry, ON L0B 1N0 or call: (416) 985-3402 if able to assist.

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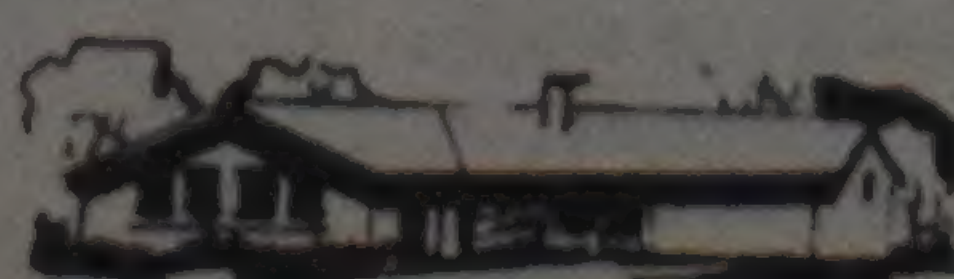
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SUMMER JOB MARKET

AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMMER, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

ANNAN: 17-year-old girl, with experience in babysitting, housekeeping, farming and working in the hospital. Willing to be an older lady's companion; willing to try anything; can drive; if needed, references are available; willing to start in the middle of June; phone: (519) 371-0450 and ask for Judy. Judy Struyk, R.R.#2, Annan, ON N0H 1B0

BOWMANVILLE: 16 1/2-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0.

BURLINGTON: 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

CAISTOR VILLE: Enthusiastic and willing worker, grade 12 graduate, 18 years old, is willing to work anywhere in Canada, on a dairy farm; has 4 years experience of working on a dairy farm; and experience in the usage of large farm equipment; references available; will start work on June 27 till Sept. 3. Phone (416) 774-3632, Andrew Ytsma, R.R.#3, Caistor Centre, ON L0R 1E0

CAMBRIDGE: 18-year-old female, graduating from grade 12, would like a summer job somewhat related to horticulture; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a farm anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

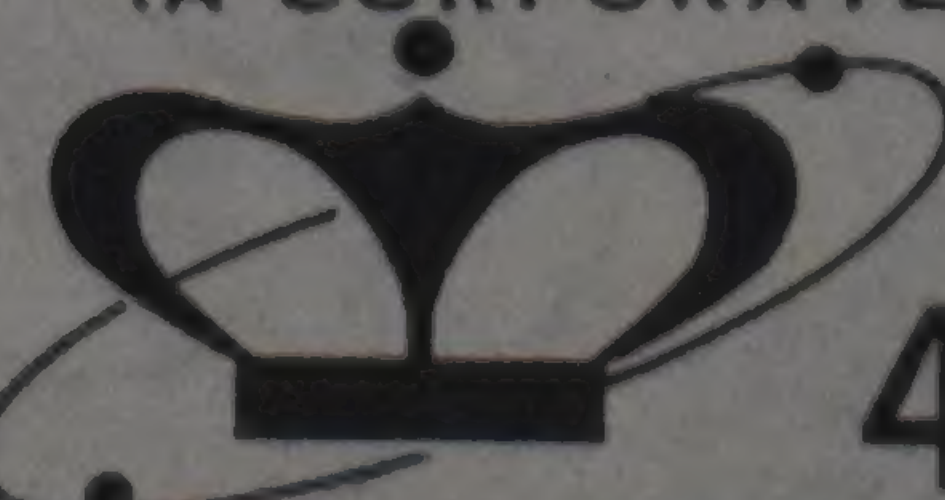
CAMBRIDGE: My name is Dave Timmerman and I am 18 years old. I am looking for a summer job and am willing to do anything. I have four summer's experience on dairy farms, I can milk and am also an experienced canoeist. Please write to Dave Timmerman, 61 Woodland Drive, Cambridge, ON N1R 2X7; or call: (519) 621-4502.

CENTRAL/SOUTHERN ONTARIO: I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

Continued on page 18...

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Western Business Directory

Classified Advertising

Summer Job Market

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83; experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; (613) 962-3350.

DRAYTON: I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

HAMILTON: 19-year-old, female student, who has completed first year at Redeemer College, seeks summer employment in the Hamilton and surrounding area; is available May 1, 1983 to August 31, 1983; has experience in field work and enjoys working outdoors; vocational goals: become an elementary school teacher. Write or call: Teresa Luth, (416) 634-6270, 681 - 4 Francis Rd., Burlington, ON L7T 3X6.

HAMILTON: 20-year-old university student, experienced in dairy farming, seeking employment on same, anywhere in Canada, from May — end of August. Phone: (416) 523-6315 and ask for Ray.

HAMILTON: Hi! I'm an 18-year-old girl in need of summer employment; have waitress experience as well as work with children and in photography studio: including cash, filing, sales and assembly; love outdoors and am willing to learn; Hamilton and local area preferred; if you have an opening for someone like me, please call 528-9947, I'm Laura Elkin of 115 Stroud Rd., Hamilton, ON L8S 1Z8.

HAMILTON: 16½-year-old girl looking for a summer job; willing to learn anything; experience in looking after children, and have worked in a bakery; will live in if necessary; references available, if required. Please call Patti Hagen (Hamilton), (416) 389-4856.

JARVIS: 17-year-old would like a summer job in Ontario, **babysitting**; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

KERWOOD: I am a 17-year-old, grade 11 student; have worked on a dairy farm for several years; would like work on a farm, but will take anything, anywhere in South-West Ontario. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone 247-3262.

KITCHENER: I am presently enrolled at Humber College of Applied Arts and Technology as a 1st year student in the two-year Mental Retardation Counsellor Program. Practical experience; also have experience as a cake decorator and sales clerk. If interested, please contact Helen Lammers at (519) 745-4322 or send letter to 18 Wilkins Dr., Kitchener, ON N2E 1L2.

LUCKNOW: 18-year-old would like a summer job. I have experience babysitting and will also do secretarial work; can drive if needed; will also live-in. Please write to: Gwen Vanderveide, R.R.#3, Lucknow, ON N0G 2H0 or call: (519) 529-7465.

NIAGARA PENINSULA: Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

NIAGARA PENINSULA: I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

ODESSA: Young man, turning 20 soon, seeks employment from May 1st to Sept. 1st on a farm. Has worked the past 9 summers on a dairy farm. Call or write: (613) 386-3623. Ron Stam, R.R.#1, Odessa, ON K0H 2H0.

PORT COLBOURNE: Dairy farmers son, going into Grade 12, fully experienced, is looking for summer job anywhere in Canada. Call: (416) 834-4086.

PETERBOROUGH: 17-year-old student, who has worked two summers on dairy farm, would like to work on farm again this summer; references can be obtained from former employer. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: 1-(705)-939-6796.

ST. CATHARINES/TORONTO: 21-year old college student available for work from May 10 to Labour Day weekend; have 2 years sales clerk experience, and also like working with children. Ask for Marlene at (416) 222-0006 or (416) 934-3605.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8.

THAMESFORD: 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsinga for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

THAMESFORD: 18-year-old high school graduate looking for summer employment in South-Western Ont.; experience in poultry, vegetable, fieldwork and babysitting; has driver's licence. Call or write Marcia Amsinga for more information. R.R.#4, Thamesford, ON N0M 2M0; phone: (519) 285-5217.

TORONTO: Peter Van Egmond, Jr.; 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

TORONTO: 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the **Social Service Field** (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a farm for the summer; experienced. Call Ed Griffioen at 221-5949.

TRENTON: Calvin College student, female, 18 years old, needs summer job to enter 2nd year college; previous experience includes bakery assistant, work with children, cleaning, and cottage industry; will take acceptable job anywhere; available after May 23. Sally Van Geest, 29 Manor Cres., Trenton, ON K8V 3Z6; phone (613) 394-2514.

HOSTING YOUR WAY

ROCKY MOUNTAIN HOUSE, ALBERTA: Bed and breakfast for up to five people at \$6.00 each. Contact early if possible. John and Cathy Vander Vos, P.O. Box 3, Rocky Mtn. House, AB T0G 1G0. Tel: (403) 626-6326. (sample ad).

The Camping and Recreation Issue of Calvinist Contact, May 20th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The **Hosting Your Way** column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by May 2 to:

Calvinist Contact
CAMPING AND RECREATION ISSUE
99 Niagara St., St. Catharines, ON L2R 4L3
or call: (416) 682-8311

BACK TO GOD HOUR RALLY

TORONTO, SAT. APRIL 16, 1983

8:00 P.M. ST. PAUL'S CHURCH

227 Bloor Street E. (at Jarvis)



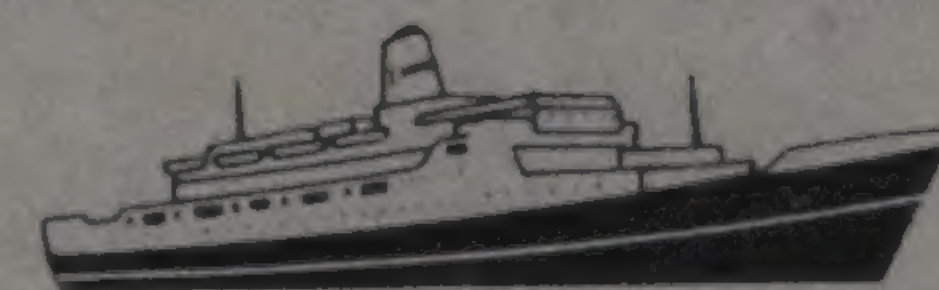
Special guest: Dr. Joel Nederhood
of the Back to God Hour Radio & Television Ministry
His message: **"Living without Fear"**

Special Music, Choir, Brass of Ontario Christian Music
Assembly under the direction of
Leendert Kooy

Andre Knevel
at organ

Free Admission • Ample Free Parking • Collection

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Events

WALLENSTEIN: Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

WILLOWDALE: A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in **Food Service**. Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352 before 9 a.m. and after 10 p.m.

WOODSTOCK: Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading and writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Wilma Luth, R.R. #1, Burgessville, Ont. N0J 1C0, (519) 424-9316.

WYOMING: Ambitious, responsible 17-year-old male, grade 12 graduate with driver's licence seeking farm employment; preferably beef or dairy farm in South-western Ont.; lives on farrow-to-finish hog farm, experienced with hogs and cashcrops and eager to learn something new; available from about the third week in June until the end of August. James Korvemaker, c/o A. Korvemaker Farms Ltd., R.R.#3, Wyoming, ON N0N 1T0; phone: 845-3823.

WYOMING: 18-year-old, with experience on farrowing-to-finish pig farms and poultry farms, and some experience on dairy farm, is willing to work anywhere. David Verroen, R.R.#2, Wyoming, ON N0N 1T0; phone: (519) 899-4435.

GRAND RAPIDS (Calvin College): 21-year-old Dutch male immigrant studying at Calvin College needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids 49506 MI U.S.A.

Edmonton: 18-year-old, 1st year college student, would like summer job on **dairy farm** in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

MONTREAL, PQ: Young man seeking position as a **machinist**. 3 years experience; excellent references as a class B set-up man; seeking the possibility of full-time position. Rob Lindeman, (514) 684-5399. 1-9th Ave., Roxboro, Montreal, PQ H8Y 2M7

VAUDREUIL, PQ: Willing to do any **horticultural** related job; 3 years experience in green-house; excellent references; anywhere in Canada; have air transportation. Lia Bastian, (514) 455-2203, 100 White, Vaudreuil, PQ J7V 5V5

Summer Job Market

MONTREAL/QUEBEC: Responsible, mature, 18-year-old student would like a job as a **live-in nanny** to care for children with a reliable family in Montreal or Quebec city on a full-time basis for the summer months in order to brush-up French; will do very light house-work; starting June 28, 1983 until September 5, 1983. Please write to Doreen Hoogvliets, 945 Queenston Rd., Apt. 73, Stoney Creek, ON L8G 1B8.

Singles Fellowship Day
Single adults; Widows; Widowers; and Single parents.
Saturday, May 7, 1983
Toronto District Christian High School, Woodbridge, Ont.
Cost: \$25.00
Singing; Workshops; Speaker; Social activities.
Register before April 23, 1983
c/o 37 Mabley Cres., Thornhill, ON L4J 2Z7
Make cheques payable to Single Fellowship.

1958 **WYOMING** 1983
John Knox Christian School
Anniversary Celebration April 30, 1983
2:00 p.m. Thanksgiving Service in the Wyoming Christian Reformed Church
Speaker: Rev. J. Nutma
* School Choirs * Music
4:00 p.m. Open House — Reunion in the School
Refreshments followed by a Potluck Supper
We would appreciate hearing from former staff members who plan to attend.
William Hordyk, Box 81, Wyoming, Ontario N0N 1T0

Back To God Hour Rally
speaker: **REV. JUAN BOONSTRA**
From the Back to God Hour Spanish Radio Ministry
topic: **THE POWER OF MASS COMMUNICATIONS**
A new tool for a new age with special music
Friday April 29 8 p.m.
New Westminster Christian Reformed Church, 8255 - 13th Ave.
Saturday April 30 8 p.m.
Young People's Back to God Hour Rally
Coquitlam Christian Reformed Church, 2600 Austin Ave.
Sunday morning May 1 10:30 a.m.
Victoria Christian Reformed Church, 661 Agnes Street
Sunday evening May 1 7:30 p.m.
Abbotsford Christian Highschool, 35011 Old Clayburn Road

The Christian Farmers Federation of Ontario
invites you to hear
Dr. Uko Zylstra
speaking on
"Tending God's Garden: a challenge and responsibility for all"
"Farmers, gardeners, and consumers alike, must share the responsibility for the use of our foodland, energy and other creational resources. We all play a vital role. How do we meet that challenge today?"
— LOCATIONS —
Belleville: Monday, April 4/83 11:30 a.m. at Quinte Christian High School Belleville, Ont.
Bowmanville: Monday, April 4/83 7:30 p.m. at Knox Christian School Bowmanville, Ont.
Palmerston: Tuesday, April 5/83 7:30 p.m. at the Palmerston Christian Reformed Church Palmerston, Ont.
Strathroy: Wednesday, April 6/83 11:30 a.m. at the Westmount Christian Reformed Church Strathroy, Ont.
Wellandport: Wednesday, April 6/83 7:30 p.m. at the Wellandport Christian School Wellandport, Ont.
For further information contact your local CFFO Board member or call the CFFO office at (519) 338-2921. Please pre-register by Tuesday, March 29. Students and young people are especially welcome.

Calendar of events

- Mar. 31** Christian Farmers Federation of Ontario Provincial Board meeting 10:00 A.M.-4:00 P.M. Christian Reformed Church, Georgetown, Ontario. Everyone welcome.
- Apr. 1** Christian Choir "New Life" invites you to join them in a Good Friday Hymn Sing in the Maranatha Chr. Ref. Church, St. Catharines, beginning at 8:00 p.m.
- Apr. 1** Easter Cantata "King of Glory" by the Brampton Christian Choral Society "Praise the Lord" in the Second Chr. Ref. Church, Brampton, 8 p.m. (Good Friday).
- Apr. 9** Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets \$11.50. For further information and tickets call: 939-7686 or 939-6212.
- Apr. 9** Spring Concert. On Saturday, April 9, 1983. In the Rehoboth Christian Reformed Church. Scugog Street, Bowmanville. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij, with Andre Knevel at the Organ. (at 8:00 p.m.).
- Apr. 15** The choirs of Woodland Chr. High and the Chr. Ref. Church in Guelph, together with organist Jan Overduin in a promotional/fundraising concert for W.C.H.S. in the C.R.C. in Guelph, 287 Water St.
- Apr. 16** "Back to God Hour Rally" - Toronto at 8 p.m. In St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.
- Apr. 20** Spring Concert. On Wednesday, April 20, 1983, at 8:00 p.m. in the St. James Cathedral at King and Church Streets in Toronto. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.
- Apr. 21** 4th Annual Concert of the Burlington Canadian Reformed Male Choir, featuring the Girls Choir from the John Calvin School, at the Canadian Reformed Church of Burlington, #5 Highway, beginning at 8 p.m.
- Apr. 22** Organ recital by Andre Knevel in Westminster United Church, 180 Queenston St., St. Catharines on Friday, at 8:00 p.m.
- Apr. 28** Rally of Ontario alternate and independent schools, Queens Park, Toronto.
- Apr. 29** Christian high school choir festival, Mohawk College, Hamilton at 8 p.m.
- Apr. 30** Choir Sursum Corda and organist Andre Knevel in concert, James Street Baptist Church, Hamilton, at 8 p.m.
- May 7** Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.
- May 7** Spring Concert. On Saturday, May 7, 1983, at 8:00 p.m. In the Collier Street United Church, Collier Street in Barrie. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.
- May 20-23** Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

Back to God Hour Rallies on the west coast. Rev. Juan Boonstra, Director and Minister of the Spanish Language Broadcast Ministry of the Back to God Hour with special music — Fri., Apr. 29 at 8 p.m. in New Westminster Chr. Ref. Church, 8255-13th Ave.; Sat., Apr. 30 at 8 p.m., Young People Back to God Hour Rally, Coquitlam Chr. Ref. Church, 2600 Austin Ave.; Sun., May 1 at 10:30 a.m. in Victoria Chr. Ref. Church, 661 Agnes St.; Sun., May 1 at 7:30 p.m. in Abbotsford Chr. Highschool, Old Clayburn Rd.
Dr. Uko Zylstra of Calvin College on tour sponsored by the Christian Farmers Federation of Ontario. "Tending God's Garden: a challenge and responsibility for all." Held in Belleville, Mon., Apr. 4 at 11:30 a.m. at Quinte Chr. High; Bowmanville, Mon., Apr. 4 at 7:30 p.m. at Knox Chr. School; Palmerston, Tues., Apr. 5 at 7:30 p.m. in Palmerston Chr. Ref. Church; Strathroy, Wed., Apr. 6 at 11:30 a.m. in Westmount Chr. Ref. Church; Strathroy; Wellandport, Wed., Apr. 6 at 7:30 p.m. in Wellandport Chr. School.
The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, Brampton: Apr. 8, Apr. 15. Apr. 22, Apr. 29, May 6, May 13.
Harry Houtman of Christian Stewardship Services is available for personal visits, and public meetings: March 14-21, Northern Alberta; March 21-26, Southern Alberta; April 12-22, British Columbia.
The Canadian Home Bible League: Van Polen Multi-Media presentations: Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.
More Salem Evenings with Herman DeJong... March 7, Port Perry CRC; March 9, Burlington C.R.C.; March 15, Alliston C.R.C.; March 16, Oshawa C.R.C.; March 17, Vineland Free Reformed Church; March 24, Brantford C.R.C.; March 28, Immanuel C.R.C., Hamilton; March 30, Stratford C.R.C.; March 31, Ancaster C.R.C.; April 5, Willowdale C.R.C.; April 7, Listowel C.R.C.; April 13, Kitchener C.R.C.; April 20, Clinton C.R.C.; April 28, Brantford District Ladies Societies in Woodstock C.R.C.

| Next Issue | | | |
|--------------|---------------|-----------------------------|--------------------------------|
| Dated | Mailed | Deadline for classified ads | Deadline for other advertising |
| Apr. 1 | Tues. Mar. 29 | Fri. Mar. 25-8:30a.m. | Wed. Mar. 23-8:30a.m. |
| Fri. Apr. 8 | Tues. Apr. 5 | Fri. Apr. 1-8:30a.m. | Wed. Mar. 30-8:30a.m. |
| Fri. Apr. 15 | Tues. Apr. 12 | Fri. Apr. 8-8:30a.m. | Wed. Apr. 13-8:30a.m. |

Books

The Eerdman's contribution to Bible commentary

Fairly new to the scene of Bible commentary is The New Century Bible Commentary series published by Eerdmans and distributed in Canada by Oxford University Press. The many volumed series written by various Bible scholars, is in part a reprint into paperback of the series first published by Marshall, Morgan & Scott of London, England in the early seventies. Of the 24 volumes that have appeared through Eerdmans in paperback during the last three years most are reworked editions of the first printing, but the latest release, the commentary on I and II Thessalonians by I. Howard Marshall, is totally new as the rest of the commentaries will be. But they will not appear as quickly as the first 24 because of the time and costs involved in presenting the new material. Agnes Kroeze of Eerdmans reports that the set is very popular because the books, which are based on the RSV version of the Bible, are popularly written and are reasonably priced. Average cost of each commentary is \$7. Of the commentaries distributed to our reviewers thus far, the following were the comments submitted by the reviewers.

The New Century Bible Commentary - The Gospel of Mark, Hugh Anderson, 1981; pp. 366, \$12.25. Dr. Henry J. Boekhoven, Aylmer, ON

The interpretation of the gospel according to Mark as presented by Dr. Anderson is based upon the principles of redaction criticism, according to which school a Bible writer collects, edits, and modifies written sources and oral data as he deems fit for his purpose. This school also seeks to establish a supposed interaction between the gospel writer and the ecclesiastical community in which he lived and worked.

Anderson devotes much space to these principles. He writes extensively about the reasons Mark might have had for constructing the order of his material as he did; about which in particular were Jesus' words,

which Mark's, when he discusses Jesus' sayings; and about what was inserted into the gospel by the early Church.

This reviewer's objection against redaction criticism, and hence Anderson's commentary, is that it observes the inspired writing as literature of man. This school of interpretation takes the scriptures apart and "pastes them together" again at will. The biblical concept of inspiration (II Tim. III, 15) is hence not mentioned in this commentary anywhere.

Another point of concern to this reviewer is that Anderson stresses numerous times that, according to Mark, Jesus kept a "messianic secret," and that he, therefore, travelled "incognito" (see p. 232). However, Christ did not minister incognito, which would mean that during his ministry he lived and worked under a false name. Even though it is true that for a time he held back the full revelation of his divine-human being since the crowds were in no position to comprehend this truth, he did not operate under false pretenses.

Although this commentary contains fine notes of Bible interpretation, this reviewer regards its specific emphases out of keeping with Reformed principles of hermeneutics (Bible explanation). Hence he advises that it not be used in our circles.

Psalms 1-72 and Psalms 73-150, (2 vols.), A.A. Anderson, 1981; pb., 966 pp., \$9.95 and \$8.95. **The Psalms**, W. Graham Scroggie, Revel/Welch; cloth, 325 pp., \$19.95. W. Stanford Reid, Guelph, ON

In these two works we have two quite different approaches to the Bible in general and to the Psalms in particular. In the Scroggie commentary we have the predominantly devotional approach. This is what one might expect, for Dr. Scroggie has been

for many years a well-known British preacher and Bible expositor, who has written extensively on the Bible. The Anderson commentary on the other hand, written by a Senior Lecturer in Old Testament Studies at Manchester University, Manchester, England, is of a very different type. It is analytical and one might say, scientific, with little emphasis upon the devotional aspect, at least directly.

Scroggie prefaces his study of the psalms by a thirty-five page introduction in which he discusses the characteristics of the psalms as poetry. He maintains, however, that the psalms are not just the ordinary, humanly concocted type of poetry but that the authors of the poems were divinely inspired. And in this connection one must note that he apparently believes that King David was one of the chief writers of these works. He points out, for instance, that the psalms refer to events in Israel's history from creation down to the erection of the kingdom, but have few references to the period subsequent to David. He insists that they speak to the reader concerning the problems, struggle and victories of faith in the life of the child of God. He also points to such psalms as 22, 110 and others as being of a prophetic character in that they speak of the future work of Jesus Christ.

The method employed for each psalm is to set it forth in accordance with the King James Version in poetic form. He then gives a short exposition of the psalm which deals with its composition and outline, following with some practical applications, an illustration and a devotional thought. There is no verse by verse commentary and no discussion of what other interpreters think. At the end there are five indices and twelve appendices which deal in detail with references to the psalms in the New Testament, historical settings of David's psalms, discussions of various types of psalms and literary devices. One could perhaps sum up the description by saying that the whole work is strongly devotional and sermonic.

When we turn to the Anderson commentary we find ourselves in a very different world. This work, dedicated to Prof. F.F. Bruce, the well-known evangelical New Testament scholar, is the typical scholar's commentary. It commences with some fifty-five pages of introduction discussing the psalms' forms and characteristics, and in so doing refers to numerous exegetes, mostly modern, who had published material on the psalter.

Anderson's view is that the psalter is primarily a liturgical work which was gradually put together, reaching its final form in post-exilic times. Following some of the modern hermeneutic methods, he infers at times that various psalms are of a much later date than Scroggie would admit and at the same time seems to be very dubious of any prophetic utterances, although he does explain exactly how it was that the New Testament seemed to adopt a prophetic interpretation of such psalms as 22 and 110 (pp. 185, 767). In the actual exposition of the

poems, each is preceded by an introduction which seeks to set forth the various views concerning it, but often leaves the reader in doubt as to when or why it was written. The commentator, himself, seems to be quite uncertain at times, but seeks to give many views. Following the introduction is a verse by verse, even line by line or phrase by phrase analysis of the text which is usually quite carefully set forth, although here again one is sometimes overwhelmed by the number of various interpretations offered. One does have the feeling, however, that one is looking at a beautiful object which has been taken part, and that as a result the beauty has largely disappeared.

Yet in their own way both these commentaries can be very useful. Scroggie's commentary is devotional, practical and evangelical, while Anderson provides the reader with the tools for detailed study and the opinions of many scholars which he may take or leave as he pleases. But for the average reader it would seem that perhaps one commentary which combines the characteristics of both would be the best guide to the understanding of this book of inspired songs.

The Gospel of Matthew, David Hill, was not recommended by reviewer Rev. C. Van Niejenhuis, Ancaster, ON.

Philippians, Ralph P. Martin, 1980; 176 pp., \$5.95. Rev. D. DeJong, Calgary, AB

This commentary on Philippians is the first volume in the new paper-back-edition of the New Century Bible Commentary, a commentary on the Revised Standard Version (RSV) of the Bible. Ralph P. Martin is Professor of New Testament at Fuller Theological Seminary and author of several books. This is a scholarly work, intended for students of the New Testament, but also of great help to Bible readers without theological training but who are interested in the problems which have been raised concerning this epistle of Paul.

The commentary is clearly written and makes extensive use of the results of archeological and historical studies. It provides many valuable literature references both in the Introduction (56 of the 170 pages of text) and in the commentary on the text. With the help of all this scholarly material, Martin lets the text speak in such a manner that the message of the gospel can be clearly understood. In this 1980-edition of Philippians only minor corrections of the earlier 1976-edition have been made.

A reliable commentary, heartily recommended.

Isaiah 1-39, R.E. Clements, 1980; **Isaiah 40-66**, R.N. Whybray, 1981; 301 pp. each, \$7.95. Dr. John Bolt, (Redeemer College), Hamilton, ON.

Both of these commentaries reflect a basically critical-scholarly approach to the book of Isaiah. Not only do both writers reject Isaiah ben Amoz as the writer of chapters 40-66 but the commentary also reflects some textual reconstruction. For example, Chapter 9:8-21, and 10:1-4a are considered and interpreted as properly belonging with material in Chapter 5 (Clements, pp. 60-70).

In spite of this approach, which will be not be acceptable to many evangelical Christians, discriminating readers can benefit greatly from these volumes. Both are written by careful and thorough

scholars and give evidence of having come to terms with the very latest in scholarly discussion on the Book of Isaiah. While some of that may not be useful much of it is very illuminating. For serious students of scripture this alone is worth the price of the books.

In short, I do not recommend these volumes for general readership but consider them invaluable for ministers and others who intend to do indepth study of the greatest of the Old Testament prophets.

I & II Corinthians, F.F. Bruce, 1980; pb., 262 pp., \$6.95. Rev. J.M.V. Koolie, Trenton, ON.

This 1970 commentary by the venerable professor from Manchester does not disappoint those seeking his guidance in understanding the often puzzling letters of Paul to his beloved Corinthians. Into this brief work based on the RSV he manages to crowd an immense amount of scholarly reference, bibliography, and, best of all, common sense. He gives the reader a feeling that having consulted Bruce he has heard just about all there is to say on a subject for now.

To understand Paul's letters with their many references to people and events known to the Corinthians much better than to us, it is necessary to posit certain hypotheses as to what was asked of Paul and what reports were made to him, as well as what visits he made and how many letters he sent to Corinth.

Professor Bruce points out that I Corinthians mentions an earlier letter and he argues that our II Corinthians is really at least the fourth letter sent them. He is satisfied that the last chapters of II Corinthians are part of that letter, and that before it was written a "painful visit" was paid the congregation, at which time he had to deal with an opponent pardoned in II Corinthians 7:12ff (It does not refer thus to the discipline of I Cor. 5).

Another supposition is that Paul on many issues tactfully agrees with views others hold as far as he can in good conscience before retreating and drawing limits. Thus we must be careful not to read the letters as Pauline expositions of truth, but as pastoral dealing with Corinthian aberrations. The author also presents a scenario for receiving reports from Corinth during composition of the letter, discerning, for example, three stages in the writing of I Corinthians.

It sounds complicated, but it is a fruitful way of getting an understanding of letters written to bring peace but which have given occasion to some strange practices throughout church history. Bruce's thorough knowledge of apocryphal writings of the Old and New Testament periods and of Jewish, Roman, and Qumran literature, also helps shed light on Paul's meanings.

Naturally a running commentary on two major letters of Paul cannot discuss any one issue exhaustively, but it is clear that passages on the gift of tongues, woman's role, and the intermediate state are exegeted with an eye to contemporary discussion. In spite of very technical references included throughout, the commentary is written in a style accessible to all.

A pastor might be prejudiced against a brief commentary on two weighty letters, but Bruce certainly does not confuse brevity with superficiality. It is all there, succinctly, provocatively, and clearly stated - a most challenging and informative commentary by the "dean" of exegetes.

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